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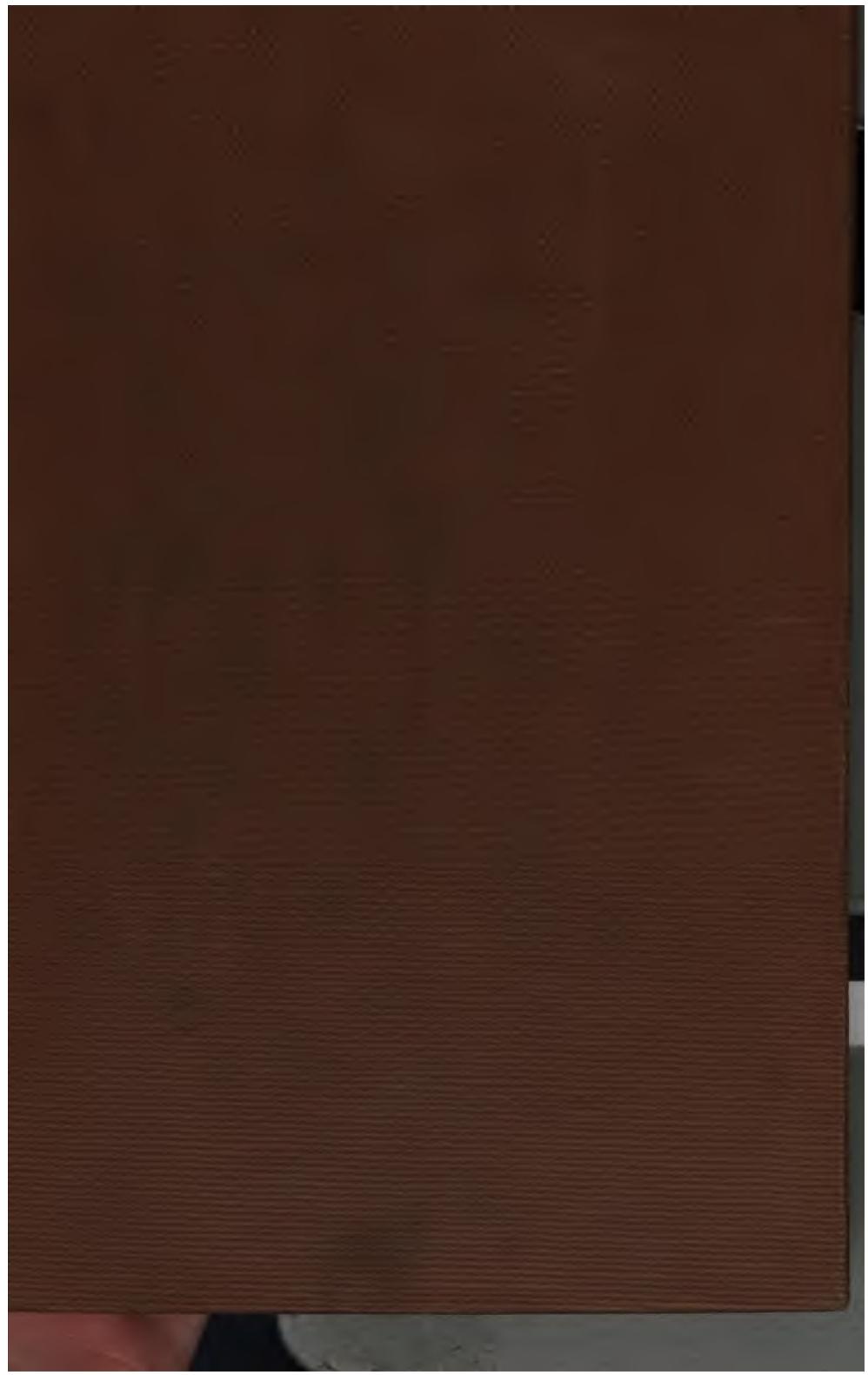
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CHRISTIAN DOCTRINE, PRACTICE,  
AND  
DISCIPLINE.



**ADVICES AND MINUTES**

ISSUED AND ADOPTED

BY THE

**YEARLY MEETING**

OF THE

**RELIGIOUS SOCIETY OF FRIENDS IN IRELAND,**

IN RELATION TO

**CHRISTIAN DOCTRINE, PRACTICE**

AND

**DISCIPLINE.**

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**THIRD EDITION.**

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**DUBLIN :**

DEPOSITORY OF THE SOCIETY OF FRIENDS, 6, EUSTACE STREET.

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**1864.**



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## P R E F A C E.

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THE first edition of this work was printed in the year 1811. Before that time many of the Rules and Advices of the National Meeting held in Dublin were to be found only in manuscript, having been thus collected and preserved by the meetings for discipline for their respective uses. These collections were, in some cases, neither complete nor well digested, and it is obvious that, whilst in manuscript, they could not be made available for the use of individuals and families to the extent that was desirable. It therefore became the care of the Yearly Meeting to have them arranged in proper order, and placed within the reach of all its members; and, in the year 1805, their revision was entrusted to the Yearly Meeting's Committee. The progress of this revision was reported every year from 1807 to 1810, when the whole was completed, and the revised minutes, as approved and adopted by the Yearly Meeting, were ordered to be printed and circulated.

The first edition being nearly exhausted, and some alterations having been made in the Rules, and several new Advices having, from time to time, been issued, the Yearly Meeting's Committee was again charged with its revision in the year 1839; and the additions and alterations suggested by that committee having been submitted to the Yearly Meeting in 1840, and adopted by it, the second edition was then published.

Various alterations having been made in our disciplinary regulations within the last few years, another edition became desirable, and the Yearly Meeting in 1863 having referred the preparation of the third edition to a committee of sixteen, the result of the deliberations of this committee was presented to our last Yearly Meeting. The minutes and advices thus revised, with a few alterations and additions then agreed to, being approved and adopted, the Yearly Meeting's Committee was directed to have them printed, and they form the contents of the present volume. In proceeding with this work it appeared needful to omit a number of minutes which had been printed in the second edition—chiefly because they were reiterations of other advices—and thus to make room for many valuable minutes which had been adopted by our own Yearly Meeting, and by the Yearly Meeting in London, since the publication of the former volume.

A close connection and correspondence has been maintained from an early period between the National Meeting of Ireland and the Yearly Meeting held in London; the former receiving, from time to time, the rules and advices issued by the latter, but adopting and embodying with its

own such of them only as in its judgment appeared suitable. The rules of discipline in Ireland were therefore, in some cases, not the same as those in Great Britain; some of these differences arose out of local circumstances, and others were of an unimportant character. The general convenience of the Society rendered it desirable to assimilate the rules as far as it could be done without disadvantage, and in both the previous revisions this object was attended to; on this head the Yearly Meeting's Committee remark, in the preface to the first edition, "In the course of this revision much unity and harmony were observed in the advices issued by the two meetings; but those issued by the Yearly Meeting in London, having undergone two revisions, were found in a more perfect form, and have been very frequently preferred, and several rules have been adopted from the English minutes, so that the discipline of the two countries has been now nearly assimilated; in some instances minutes of both meetings, to the same import or nearly so, are inserted, showing the unity of concern." At this time also a similar concern has been felt to assimilate the discipline of the two Yearly Meetings as far as circumstances rendered it advisable; and although some differences still remain, they are mostly of small importance.

The recent publication of the fourth edition of the Rules of Discipline and Advices of the Yearly Meeting in London has materially assisted in the preparation of the present volume. The division of that work into the three principal heads of "Christian Doctrine," "Christian Practice," and "Christian Discipline," with the various subdivisions, accord-

ing to the subjects to which they relate, has been found to render it more convenient for reference, and to present the subjects treated on in a clearer and more intelligible form than heretofore: it has therefore been adopted, and will doubtless be considered to be a greatly improved arrangement.

In conclusion we adopt, as judicious and appropriate, the observations contained in the concluding paragraphs of the preface to the English volume to which reference is made above, and we desire to commend them to the attention of our friends.

“The variety and excellence of the matter offered [in the following pages] to the reader invite an attentive and serious perusal. There will be found instruction for the inexperienced, as well as that which may confirm the faith of the more advanced Christian. The inquirer after truth may here see that the maintenance of Christian discipline is altogether compatible with the just claims of Christian liberty; and that, without the intervention of a human priesthood, and without any provision either for the appointment or for the payment of a stated ministry, the regular performance of public worship and the free exercise of spiritual gifts, may be secured in a manner which long experience has proved to be in harmony with the apostolic injunction, ‘Let all things be done decently and in order.’

“To the members of our own Society we commend the ensuing pages, in the earnest desire that the blessing of the Lord may rest upon their publication. May it ever be borne in mind that rules, however wisely devised or care-

fully digested, if acted on with a mere rigid adherence to the letter, will tend only to formalism. It is a marked feature of this volume, that, whilst exhibiting the *form* of our discipline, it bears abundant testimony to the *spirit* in which it should be conducted—to that wisdom, patience, forbearance and love, which ought ever to prevail in the hearts of those engaged in its administration."

YEARLY MEETING'S COMMITTEE,  
DUBLIN, 7th of Seventh-month, 1864.

#### **NOTICE TO THE READER.**

THE date at the end of a paragraph signifies that the preceding extract is from a document issued that year ; and the letters L. or D. denote whether it was issued by the Yearly Meeting of London or of Dublin. When two or more dates are given, it is to be understood that the rule or advice is the result of deliberation at the several periods mentioned. When the letters L. and D. are both affixed, it shows that the rule or advice of London Yearly Meeting has been adopted by that of Dublin, but with some alteration.

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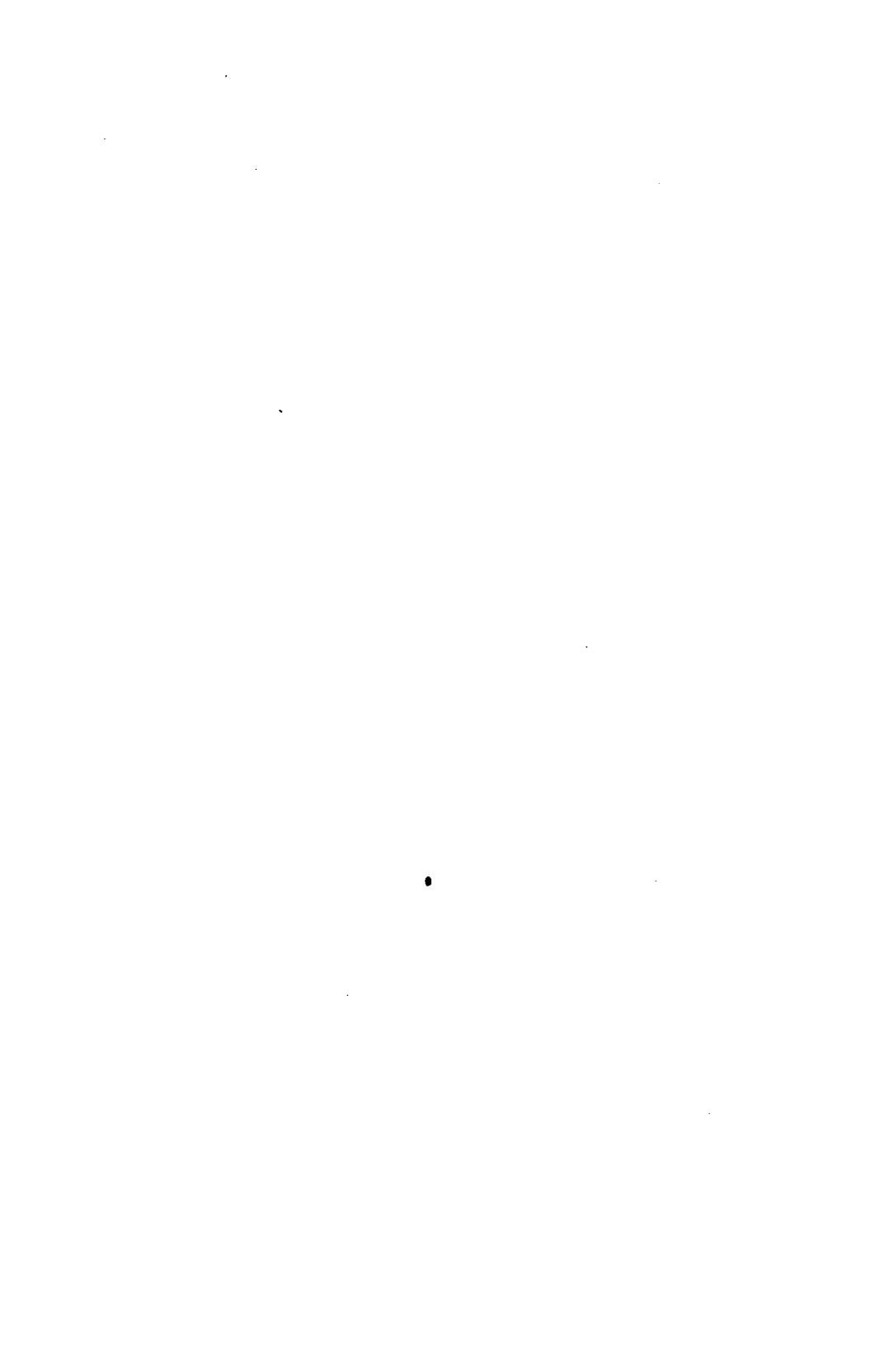
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**CHAPTER I.**

**CHRISTIAN DOCTRINE.**



## CHAPTER I.

### CHRISTIAN DOCTRINE.

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FROM AN EPISTLE ADDRESSED BY GEORGE FOX AND OTHERS  
TO THE GOVERNOR OF BARBADOES, 1671.

WE do own and believe in God, the only wise, omnipotent, and everlasting God, who is the Creator of all things both in heaven and in the earth, and the Preserver of all that He hath made ; who is God over all, blessed for ever ; to whom be all honour and glory, dominion, praise and thanksgiving, both now and for evermore ! And we do own and believe in Jesus Christ his beloved and only begotten Son, in whom He is well pleased ; who was conceived by the Holy Ghost, and born of the Virgin Mary ; in whom we have redemption through his blood, even the forgiveness of sins ; who is the express image of the invisible God, the first born of every creature, by whom were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers ; all things were created by Him. And we do own and believe that He was made a sacrifice for sin, who knew no sin, neither was guile found in his mouth ; and that He was crucified for us in the flesh, without the gates of Jerusalem ; and that He

was buried, and rose again the third day by the power of his Father, for our justification; and we do believe that He ascended up into heaven, and now sitteth at the right hand of God. This Jesus, who was the foundation of the holy prophets and apostles, is our foundation; and we do believe that there is no other foundation to be laid but that which is laid, even Christ Jesus; who, we believe, tasted death for every man, and shed his blood for all men, and is the propitiation for our sins, and not for ours only, but also for the sins of the whole world: according as John the Baptist testified of Him, when he said, "Behold the Lamb of God, which taketh away the sin of the world," John i. 29. We believe that He alone is our Redeemer and Saviour, even the captain of our salvation (who saves us from sin, as well as from hell and the wrath to come, and destroys the devil and his works); who is the Seed of the woman that bruises the serpent's head, to wit, Christ Jesus, the Alpha and Omega, the First and the Last. That He is (as the Scriptures of truth say of Him) our wisdom and righteousness, justification and redemption; neither is there salvation in any other, for there is no other name under heaven given among men, whereby we may be saved. It is He alone who is the Shepherd and Bishop of our souls: He it is who is our Prophet, whom Moses long since testified of, saying, "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you: and it shall come to pass, that every soul which will not hear that Prophet shall be destroyed from among the people." Acts iii. 22, 23. He is now come in spirit, "and hath given us an understanding, that we may know him that is true." And He rules in our hearts by his law of love and of life, and makes us free from the law of sin and death. And we have no life but by Him; for He is the quickening Spirit, the second Adam, the Lord from heaven, by whose blood we are cleansed, and our consciences sprinkled from dead

works, to serve the living God. And He is our Mediator, that makes peace and reconciliation between God offended and us offending—the new covenant of light, life, grace, and peace—the Author and Finisher of our faith. Now this Lord Jesus Christ, the heavenly man, the Emmanuel, God with us, we all own and believe in; Him whom the high-priest raged against, and said he had spoken blasphemy; whom the priests and the elders of the Jews took counsel together against, and put to death; the same whom Judas betrayed for thirty pieces of silver, which the priests gave him as a reward for his treason; who also gave large money to the soldiers to broach a horrible lie, namely, that his disciples came and stole him away by night while they slept. And after He was risen from the dead, the history of the acts of the apostles sets forth how the chief priests and elders persecuted the disciples of this Jesus, for preaching Christ and his resurrection. This, we say, is that Lord Jesus Christ whom we own to be our life and salvation.

And as concerning the Holy Scriptures, we do believe that they were given forth by the Holy Spirit of God, through the holy men of God, who (as the Scripture itself declares, 2 Pet. i. 21,) “spake as they were moved by the Holy Ghost.” We believe they are to be read, believed, and fulfilled (he that fulfils them is Christ;) and they are “profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works,” 2 Tim. iii. 16, 17; and are able to make wise “unto salvation, through faith which is in Christ Jesus.”

We do declare, that we do esteem it a duty incumbent on us to pray with and for, to teach, instruct and admonish those in and belonging to our families. Now Negroes and Indians make up a very great part of the families in this island, for whom an account will be required by Him who comes to judge both quick and dead, at the great day of

judgment, when every one shall be rewarded according to the deeds done in the body, whether they be good or whether they be evil,—at that day, we say, of the resurrection both of the good and of the bad, of the just and the unjust, “when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when He shall come to be glorified in his saints, and to be admired in all them that believe in that day.” 2 Thess. i. 7-10. See also 2 Pet. iii. 3, &c.

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FROM THE GENERAL EPISTLE, 1683.

MAY all keep and walk in Christ Jesus, the Sanctuary; for in Him are peace and safety, who destroys the destroyer, the enmity, and adversary. For Christ is your Sanctuary in this day of storm and tempest, in whom you have rest and peace. And therefore, whatever storms or tempests do or should arise within or without, Christ your Sanctuary is over them all, who has all power in heaven and earth given unto Him; and none is able to pluck his lambs and sheep out of his Father's or His hand, who is the true Shepherd; neither are any able to hurt the hair of your head, except it be permitted by His power for your trial. And therefore rejoice in his power, the Lamb of God who hath the victory over all, both within and without; He by whom all things were made, and who is over all; the first and the last; the Amen; the Faithful and True Witness.

---

FROM A DECLARATION OF CHRISTIAN DOCTRINE GIVEN  
FORTH ON BEHALF OF THE SOCIETY OF FRIENDS, 1693.

WE sincerely profess faith in God by his only begotten Son, Jesus Christ, as being our Light and Life, our only way to the Father, and also our only Mediator and Advocate with the Father.

That God created all things. He made the worlds, by his Son Jesus Christ—He being that powerful and living Word of God, by whom all things were made. And that the Father, the Word, and the Holy Spirit are one, in divine being inseparable; one true, living, and eternal God, blessed for ever.

Yet that this Word, or Son of God, in the fulness of time, took flesh, became perfect man according to the flesh, descended and came of the seed of Abraham and David; but was miraculously conceived by the Holy Ghost, and born of the Virgin Mary: and also further, declared to be the Son of God with power, according to the spirit of sanctification, by the resurrection from the dead.

That in the Word (or Son of God) was life, and the same life was the light of men; and that He was that true light which enlightens every man coming into the world; and therefore that men are to believe in the light, that they may become the children of the light. Hereby we believe in Christ, the Son of God, as He is the light and life within us; and wherein we must needs have sincere respect and honour to (and belief in) Christ, as in his own unapproachable and incomprehensible glory and fulness; as He is the fountain of life and light, and giver thereof unto us; Christ, as in Himself, and as in us, being not divided. And that as man, Christ died for our sins, rose again, and was received up into glory, in the heavens. He having, in his dying for

all, been that one great universal offering and sacrifice for peace, atonement, and reconciliation between God and man ; and He is the propitiation not for our sins only, but for the sins of the whole world.

That Jesus Christ, who sitteth at the right hand of the throne of the Majesty in the heavens, yet is He our King, High Priest, and Prophet; in his Church, a Minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man. He is our Intercessor and Advocate with the Father in Heaven, and there appearing in the presence of God for us, being touched with the feeling of our infirmities, sufferings and sorrows. And also by his Spirit in our hearts, He maketh intercession according to the will of God, crying, Abba, Father.

That the Gospel of the grace of God should be preached in the name of the Father, Son, and Holy Ghost, being one in power, wisdom, and goodness, and indivisible (or not to be divided) in the great work of man's salvation.

We sincerely confess (and believe in) Jesus Christ, both as He is true God and perfect man, and that He is the author of our living faith in the power and goodness of God, as manifested in his Son Jesus Christ, and by his own blessed Spirit (or divine unction) revealed in us, whereby we inwardly feel and taste of his goodness, life, and virtue; so as our souls live and prosper by and in Him; and the inward sense of this divine power of Christ, and faith in the same, and the inward experience, are absolutely necessary to make a true, sincere and perfect Christian in spirit and life.

That divine honour and worship is due to the Son of God ; and that He is, in true faith, to be prayed unto, and the name of the Lord Jesus Christ called upon (as the primitive Christians did), because of the glorious union or oneness of the Father and the Son ; and that we cannot acceptably offer up prayers and praises to God, nor receive a gracious answer or blessing from God, but in and through his dear Son.

That Christ's body that was crucified was not the Godhead, yet by the power of God was raised from the dead; and that the same Christ, that was therein crucified, ascended into heaven and glory, is not questioned by us. His flesh saw no corruption, it did not corrupt; but yet doubtless his body was changed into a more glorious and heavenly condition than it was in when subject to divers sufferings on earth; but how and what manner of change it met withal after it was raised from the dead, so as to become such a glorious body, as it is declared to be, is too wonderful for mortals to conceive. The Scripture is silent therein, as to the manner thereof, and we are not curious to inquire or dispute it; nor do we esteem it necessary to make ourselves wise above what is written, as to the manner or condition of Christ's glorious body, as in heaven; no more than to inquire how Christ appeared in divers manners or forms; or how He came in among his disciples, the doors being shut; or how He vanished out of their sight, after He was risen. However, we have cause to believe his body, as in heaven, is changed into a most glorious condition, far transcending what it was in on earth, otherwise how should our low body be changed, so as to be made like unto his glorious body; for when He was on earth, and attended with sufferings, He was said to be like unto us in all things, sin only excepted; which may not be so said of Him as now in a state of glory; otherwise where would be the change both in Him and in us?

Concerning the resurrection of the dead, and the great day of judgment yet to come, beyond the grave, or after death, and Christ's coming without us, to judge the quick and the dead; what the Holy Scriptures plainly declare and testify in these matters, we have been always ready to embrace.

1. For the doctrine of the resurrection: "If in this life only we have hope in Christ, we are of all men most miserable," 1 Cor. xv. 19. We sincerely believe not only a resur-

rection in Christ from the fallen sinful state here, but a rising and ascending into glory with Him hereafter; that when He at last appears, we may appear with Him in glory. Col. iii. 4; 1 John iii. 2. But that all the wicked who live in rebellion against the light of grace, and die finally impenitent, shall come forth to the resurrection of condemnation. And that the soul or spirit of every man and woman shall be reserved in its own distinct and proper being, and every seed (yea every soul) shall have its proper body, as God is pleased to give it, 1 Cor. xv. A natural body is sown, a spiritual body is raised; that being first which is natural, and afterward that which is spiritual. And though it is said, this corruptible shall put on incorruption, and this mortal shall put on immortality; the change shall be such as [will accord with the declaration] "flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption," 1 Cor. xv. 50. We shall be raised out of all corruption and corruptibility, out of all mortality; and the children of God and of the resurrection shall be equal to the angels of God in heaven. As the celestial bodies do far excel terrestrial, so we expect our spiritual bodies in the resurrection shall far excel what our bodies now are. Howbeit we esteem it very unnecessary to dispute or question how the dead are raised, or with what body they come: but rather submit that to the wisdom and pleasure of Almighty God.

2. For the doctrine of eternal judgment, God hath committed all judgment unto his Son Jesus Christ; and He is Judge both of quick and dead, and of the states and ends of all mankind. John v. 22, 27; Acts x. 42; 2 Tim. iv. 1; 1 Pet. iv. 5.

That there shall be hereafter a great harvest, which is the end of the world—a great day of judgment, and as respects the judgment of that great day, the Holy Scripture is clear. Matt. x. 15; xiii. 39 to 43; Jude 6. "When the Son of Man shall come in his glory, and all the holy angels with

him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations," &c. Matt. xxv. 31, 32, to the end; Luke ix. 26, and 1 Cor. xv. 52; 1 Thess. iv. 16, and 2 Thess. i. 7, 8, to the end. Rev. xx. 12, 13, 14, 15.

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## FROM THE GENERAL EPISTLE, 1736.

AND, dear friends, in order that as we have received Christ, so we may walk in Him, in all holiness and godliness of conversation, we earnestly exhort that ye hold fast the profession of the faith of our Lord Jesus Christ, without wavering; both in respect to his outward coming in the flesh, his sufferings, death, resurrection, ascension, mediation and intercession at the right hand of the Father; and to the inward manifestation of his grace and Holy Spirit in our hearts, powerfully working in the soul of man, to the subduing of every evil affection and lust, and to the purifying of our consciences from dead works to serve the living God; and that, through the virtue and efficacy of this most holy faith, ye may become strong in the Lord, and in the power of his might.

---

DECLARATORY MINUTE OF THE YEARLY MEETING IN  
LONDON, 1829.

We feel ourselves called upon, at this time, to avow our belief in the inspiration and divine authority of the Old and New Testament.

We further believe, that the promise made after the transgression of our first parents, in the consequence of whose fall all the posterity of Adam are involved, that the seed of

the woman shall bruise the head of the serpent; and the declaration unto Abraham, "In thy seed shall all the nations of the earth be blessed," had a direct reference to the coming in the flesh of the Lord Jesus Christ. To Him also, did the prophet Isaiah bear testimony, when he declared, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end." And again, the same prophet spoke of Him when he said, "Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." The same blessed Redeemer is emphatically denominated by the prophet Jeremiah, "THE LORD OUR RIGHTEOUSNESS."

At that period, and in that miraculous manner, which God in his perfect wisdom saw fit, the promised Messiah appeared personally upon earth, when "He took not on him the nature of angels; but he took on him the seed of Abraham." He "was in all points tempted like as we are, yet without sin." Having finished the work which was given Him to do, He gave himself for us an offering and a sacrifice to God. He tasted death for every man. "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." "We have redemption through his blood, even the forgiveness of sins." He passed into the heavens; and being the brightness of the glory of God, "and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;" and ever liveth to make intercession for us.

It is by the Lord Jesus Christ that the world will be

judged in righteousness. He is “the mediator of the new covenant;”—“the image of the invisible God, the first-born of every creature; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things, and by him all things consist.” “In Him dwelleth all the fulness of the Godhead bodily:” and to Him did the Evangelist bear testimony when he said, “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was not anything made that was made. In him was life; and the life was the light of men.” He “was the true light, which lighteth every man that cometh into the world.”

Our blessed Lord himself spoke of his perpetual dominion and power in his Church, when He said, “My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life:” and, when describing the spiritual food which He bestoweth on the true believers, He declared, “I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst.” He spoke also of his saving grace, bestowed on those who come in faith unto Him, when He said, “Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life.”

Our religious Society, from its earliest establishment to the present day, has received these most important doctrines of Holy Scripture in their plain and obvious acceptation; and it is the earnest desire of this meeting, that all who profess our name, may so live, and so walk before God, as that they may know these sacred truths to be blessed to them individually. We desire that, as the mere profession of sound Christian doctrine will not avail to the salvation of the soul,

all may attain to a living efficacious faith, which, through the power of the Holy Ghost, bringeth forth fruit unto holiness; the end whereof is everlasting life through Jesus Christ our Lord. “Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.”

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FROM THE GENERAL EPISTLE, 1830.

WE cannot meditate on a subject more fraught with instruction and comfort, than the coming of the Son of God in the flesh, and the many blessings which through Him have been conferred on the human race,—the coming of Him, who, being born of a virgin, “was made in the likeness of men;”—“who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant.” He “was delivered for our offences, and was raised again for our justification.” He ascended on high, He led captivity captive, He “received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them.” He “sitteth on the right hand of God,” making intercession for us. He is made unto us of God, “wisdom and righteousness, and sanctification and redemption;” and unto Him we must look as our mediator and advocate with the Father. He emphatically describes Himself as “the good Shepherd.” He is our Lawgiver; and solemn indeed is the declaration, that we must all appear before his judgment-seat, to receive our reward, according to the deeds done in the body, whether they be good or bad.

We beseech all whom we are addressing, to contemplate these solemn truths with due reverence; yet frequently to meditate thereon, seeking for the assistance of the grace of

God to direct their understandings aright. As this is done with humble and believing hearts, the conviction will increase, and ultimately become settled, that it is a great mercy to know individually that we have not a High Priest who cannot be touched with a feeling of our infirmities, but who was in all points tempted like as we are, yet without sin.

But, blessed be God, He has not only provided the means of reconciliation unto Himself, through the sacrifice of Christ; He hath also, through the same compassionate Saviour, granted unto us the gift of the Holy Spirit. By this, the patriarchs, and the holy men of old who lived under the law, walked acceptably before God. Its more plenteous effusion, and its powerful and life-giving effects, were distinctly foretold by the ancient prophets. Christ himself declared, that it was expedient that He should go away, that He might send the Comforter, the Spirit of Truth, who should guide into all truth; in allusion to whose coming He also said, "I will not leave you comfortless, I will come to you." To be guided by his Spirit is the practical application of the Christian religion. It is the light of Christ which enlightens the darkness of the heart of man; and, by following this light we are enabled to enjoy and maintain communion with Him. The children of God are led by the Spirit of God; and this is the appointed means of bringing us into that state of "holiness, without which no man shall see the Lord." It is not a doctrine of mysticism, but one of practical piety. The great office of the Holy Spirit, we firmly believe to be, to convince of sin, to bring the soul to a state of deep and sincere repentance, and to effect the work of sanctification. A holy and constant watchfulness is required, to preserve the mind alive to the guidance of this divine Teacher; who, if diligently sought after and waited for, will be found to be a swift witness for God in the soul, producing that tenderness of spirit, and that quickness of understanding in the fear of the Lord, which are essential to our growth in grace. It is

through Him "whom God hath set forth to be a propitiation through faith in His blood," that we obtain pardon for sin; and it is through the power of his Spirit working mightily in us, that we come eventually to experience freedom from sin.

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FROM THE GENERAL EPISTLE, 1836.

OFTEN as our religious Society has declared its belief in the divine authority of the Holy Scriptures, and upheld the sacred volume as the only divinely authorized record of the doctrines of true religion, we believe it right at this time to revive some important declarations of Scripture itself on the subject. It is expressly declared by the apostle Peter, that, "the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." The apostle John declares respecting the gospel which he wrote, "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Very pertinent and comprehensive is the language which the apostle Paul addressed to Timothy: "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." Again, the apostle says, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Finally, our blessed Lord, in reference to those divine writings of which the grand object, in accordance with his own declaration, was to testify of Himself, emphatically declares "the scripture cannot be broken."

Although most of these passages relate to the Old Testament, our Society has always freely acknowledged that the principles developed in them are equally applicable to the writings of the evangelists and apostles. In conformity with these principles it has ever been, and still is, the belief of the Society of Friends, that the Holy Scriptures of the Old and New Testament were given by inspiration of God; that therefore the declarations contained in them rest on the authority of God himself,—and there can be no appeal from them to any other authority whatsoever: that they are able to make us wise unto salvation through faith which is in Christ Jesus; being the appointed means of making known to us the blessed truths of Christianity: that they are the only divinely authorized record of the doctrines which we are bound as Christians to believe, and of the moral principles which are to regulate our actions: that no doctrine which is not contained in them can be required of any one to be believed as an article of faith: that whatsoever any man says or does which is contrary to the Scriptures, though under profession of the immediate guidance of the Spirit, must be reckoned and accounted a mere delusion.

We trust, however, that none of our members will content themselves with merely entertaining a sound view on this subject; but that they will remember that the Holy Scriptures are given to us that they may be diligently used, and that we may obtain a right understanding of them in the fear of the Lord. Let us never forget that their main purpose is, under the influence of the Holy Spirit, to bring us to our Lord Jesus Christ; that by a living, operative faith in Him, we may obtain reconciliation with the Father, and be made partakers of everlasting life.

As the Holy Spirit influences our hearts, and enlightens our understandings, we are brought to a lively apprehension of the character and offices of the Messiah; and Christ, received by faith into the soul, and ruling there by his Spirit,

becomes our sure and only hope of glory. We have always held, that the reliance of the penitent soul for the forgiveness of sins, and for acceptance with our Heavenly Father, must ever be placed on the sole ground of the free mercy of God in Christ Jesus. “For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption which is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God:”—“that he might be just, and the justifier of him which believeth in Jesus.”

We think it right plainly to declare, that we have never acknowledged any principle of spiritual light, life or holiness, inherent by nature in the mind of man. Like our early Friends, we believe in no principle whatsoever of spiritual light, life or holiness, except the influence of the Holy Spirit of God, bestowed on mankind in various measures and degrees through Jesus Christ our Lord. We are deeply solicitous that the precious doctrine of the Holy Ghost, as plainly unfolded by our Lord Jesus Christ and his apostles, may be maintained amongst us in all its fulness.

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FROM AN ADDRESS ISSUED BY THE YEARLY MEETING IN  
LONDON, ENTITLED “A TESTIMONY TO THE AUTHORITY  
OF CHRIST IN HIS CHURCH,” 1841.

THE Holy Scriptures clearly record for our instruction the setting up, and the continuance through successive generations, under the immediate direction of the Most High, of an outward priesthood, of ceremonial laws and ordinances, of tithes, of feasts and sacrifices, of types and figures, which, however, were all to be fulfilled in Christ, and which were

abolished by that one offering of Himself, by which He hath perfected for ever all them that are sanctified.

He is come in the flesh: He hath made reconciliation for iniquity, and hath appeared to put away sin by the sacrifice of Himself: He is the propitiation for the sins of the whole world: He is our unchangeable and only High Priest, who ever liveth to make intercession for us, and through Him, by one Spirit, we have access unto the Father. The Mosaic institutions, and all the rituals of a ceremonial law, are terminated. The Levitical priesthood has ceased, being superseded by Christ, who has ascended into heaven, and now sitteth at the right hand of the Father. No outward provision similar in nature or character was established by Him. He conferred no power on man to provide a line of successors to his apostles.

It is the prerogative of Christ to call and qualify by the Holy Spirit his servants to minister in word and doctrine, and to preach repentance toward God, and faith toward our Lord Jesus Christ. In the earliest period of the Christian Church his Spirit was, agreeably to ancient prophecy, poured upon servants and upon handmaidens; and we believe that He continues to call, from the young and from the old, from the unlearned and from the poor, from the wise and from the rich, from women as well as from men, those whom He commissions to declare unto others the way of salvation. And seeing that this gift of the Holy Spirit cometh from God only, the ministry ought not, in our apprehension, to be performed at stated times of human appointment, but it should be exercised in that ability which He giveth on the occasion, and which he graciously reneweth from time to time, as it seemeth Him good.

The servants of Christ who labour in the ministry, are to be highly esteemed for their work's sake; and when they leave their outward avocations, at his call, to preach the Gospel, their outward wants should be cheerfully supplied, if

needful; yet we consider the gift of the ministry to be of so pure and sacred a nature, that no payment should be made for its exercise, and that it ought never to be undertaken for pecuniary remuneration. As the gift is free, the exercise of it ought be free also, in accordance with the precept of our Lord, "Freely ye have received, freely give." We think that all payments to ministers of the Gospel for their services, are calculated, in their effects, to obstruct the faithful ministration of the word—to hinder the honest declaration of the whole counsel of God, in the authority of Him who is given to be Head over all things to his Church.

In accordance with the views already stated, we consider that no provision of man's arrangement ought to be resorted to for qualifying those who feel themselves called to minister unto others. We believe it to be the duty of the ministers of the Gospel, to be diligent, in the fear of God, in reading the Holy Scriptures: neither do we undervalue human learning. But to subject any such to a course of teaching, as a necessary preparation for the ministry, is, in our apprehension, to interfere with that work of the Holy Spirit which our Lord carries forward in the hearts of those whom He calls to preach his Gospel unto others, or to minister to the conditions of the people.

Our Lord leadeth not only his ministers in the path of duty, but He giveth to all his believing children, as they are individually concerned to look unto Him, rightly to occupy with those talents which He entrusts to them for the good of others. And we believe that He will, as the eye is single unto Him for spiritual light and guidance, open their understandings more clearly and experimentally to see that, as all the types and shadows and ordinances of the Law were fulfilled in Him, and as He established no outward priesthood, so He established no new ordinances to be administered or to be observed in his Church. His baptism is that of the Holy Ghost and of fire. He himself is the bread of life. It is

He who giveth the meat which endureth unto everlasting life. He maketh all his faithful followers members of that royal priesthood and holy nation of which the apostle Peter writes; and, as they are concerned to order their households in the fear of God, He enables them to instruct their families in the truths of his blessed Gospel, and to train them up in the way of holiness.

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FROM THE GENERAL EPISTLES, 1842, 1843.

GREAT is the blessedness of that life which is hid with Christ in God. We therefore earnestly covet that every one may be willing patiently to submit to the turning of the Lord's hand upon him. Then shall we be brought to experience, as we follow on to know the Lord, that Christ is indeed *our* light and *our* life; that, according to his own declaration, He is the bread which came down from heaven, and, if a man eat of this bread, he shall live for ever;—words of consolation to the hungry soul. Thus feeding on Him, the living substance, we shall clearly see that all the types and ceremonies of a former dispensation were the shadow of those good things which are already come; and we shall truly feel that “the kingdom of God is not in word, but in power;”—“not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.”

The religion of Jesus, in its full development, abrogates all the symbols and rituals of the Jewish Church, and destroys those works of the carnal mind, by which, in the time of the apostacy, the priesthood of man was substituted for that of Christ, and outward forms took the place of the unchanging power and holiness of the Gospel. There is a great tendency to have recourse to sensible objects and outward observances in the service and worship of God; by which the mind is in

imminent danger of resting in forms, rather than coming to the substance of the Gospel. Warm are our desires that our ancient testimony to the spiritual nature of the Christian religion and against all ceremonial usages, may be preserved inviolate; and we strongly recommend our dear friends to be very watchful, that nothing be allowed to estrange them from a full appreciation of its value and importance.

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FROM THE GENERAL EPISTLE, 1852.

BELOVED brethren, let it be the frequent engagement of your souls, in deep reverence and humility, to "consider the apostle and high priest of our profession, Christ Jesus." The promised Messiah, He to whom all preceding dispensations had pointed, and in whom they were ended and fulfilled, He who was with God, and was God, the Word who hath declared to man Him that is invisible, even He was made flesh, and dwelt amongst men. Though He was rich, yet for our sakes He became poor; veiling, in the form of a servant, the brightness of his glory, that, through Him, the kindness and love of God toward man might appear, in a manner every way suited to our wants and finite capacities. His righteous precepts were illustrated and confirmed by his own holy example. He went about doing good; for us he endured sorrow, hunger, thirst, weariness, pain; unutterable anguish of body and of soul even unto death; and was "in all points tempted like as we are, yet without sin." Thus humbling Himself that we might be exalted, He emphatically recognized the duties and the sufferings of humanity as among the means whereby, through the obedience of faith, we are to be disciplined for heaven; sanctifying them to us, by Himself performing and enduring them, and, as "the Forerunner," at once plainly marking and consecrating for his followers the path in which they

must tread. But not only in these blessed relations must the Lord Jesus be ever precious to his people. Exalted to be a Prince and a Saviour, in Him has been revealed a Redeemer at once able to suffer and almighty to save; an High Priest, "touched with the feeling of our infirmities," who, having made reconciliation for our sins by the offering up of Himself once for all, "is gone into Heaven," there to appear, our Mediator and Advocate, in the presence of God.

Beloved friends! how high and holy is our vocation in being called by the name, and invited to the service, of such a Saviour. There is not one amongst us, whatever be the advantages of his education, the amiableness of his disposition, or his advancement in refinement and intelligence, there is not one of us to whom, in his natural state, the language of our adorable Redeemer may not be addressed, "Ye must be born again." These are words of universal and perpetual application; in them is set forth that work of the Holy Spirit in the conversion and sanctification of the heart, that *renewing* in the spirit of our minds, by which we may every one of us be made as "lively stones" in that spiritual house in which the Lord himself delights to dwell.

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FROM THE GENERAL EPISTLE, 1854.

It is they only who are washed, who are sanctified, who are justified, in the name of the Lord Jesus, and by the Spirit of our God, who can enjoy the unspeakable privilege of membership in the spiritual Israel. No rite, no outward membership in any church, can suffice to make us children of Abraham. There must be the circumcision of the heart, the putting off of "the old man which is corrupt, according to the deceitful lusts," and the putting on of "the new man which, after God, is created in righteousness and true holiness."

ness." The calling of the Christian is emphatically a "heavenly calling." "Therefore," says the apostle, "the world knoweth us not, because it knew him not." If we are conscious that the world loveth us, and that we love the world, how much reason is there to fear that we have not yet experienced that great and all-important change, whereby they who were "by nature the children of wrath," are brought nigh through the blood of Jesus, and made partakers of the adoption. They who are thus adopted into the Lord's family, who are sealed with the Holy Spirit of promise, and made heirs of God, and joint heirs with Christ, have their desires, their hopes, and their affections set upon heavenly things, and are no longer conformed to this world. Strangers and pilgrims upon earth, their citizenship is in heaven.

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FROM THE GENERAL EPISTLE, 1857.

How encouraging to the true penitent, how full of instruction to the advanced Christian, is the language of the Redeemer, "I am the door; by me if any man enter in, he shall be saved." It is a distinguishing feature of the work of the Holy Spirit, that it bears an effectual witness to Christ, and brings to the enjoyment of his grace in those various relations in which He has been pleased to reveal himself. Under the power of heart-searching conviction, it draws the believing soul, in contrition and humiliation, to the Saviour's feet. Here, through the acceptance of Him, in living faith, as the propitiation for sin, the reconciling love of God is shed abroad in the heart, and we are enabled to realize the inestimable privilege of access unto God; not in our own right, or for any works of righteousness that we have done, but for the sake of Christ alone. In thus witnessing of Him, and establishing the soul upon Him, the

Holy Spirit becomes a Comforter indeed. Through his sanctifying power, the righteousness of God, through faith, is more and more manifested in the life and conversation, whilst all boasting is excluded. The promise of the New Covenant, in its most precious import, is fulfilled. The law of God becomes more and more plainly written upon the heart, whilst a yet clearer and clearer view is granted of the depth of that love which, in Christ Jesus, pardoneth iniquity, transgression and sin. Fervently do we desire that our dear friends, everywhere, may press after an individual acquaintance with this heart-searching and heart-sanctifying knowledge of the Son of God. May none, under the heavy weight of conviction, stop short in the first stage of Christian experience; but, yielding without reserve to the further manifestations of light and truth, may they be brought from step to step, in faith and faithfulness, to the full enjoyment in their own souls of the covenant of life and peace.

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FROM THE GENERAL EPISTLE, 1858.

HE who loved his church, and gave Himself for it, yet lives and reigns and intercedes on its behalf. To Him John was commissioned to bear testimony, not only as the Lamb appointed for the sacrifice, but also, in his exaltation and glory, as the Dispenser of the promised Spirit. The voice in the wilderness that proclaimed, "Behold the Lamb of God which taketh away the sin of the world," declared also, "He shall baptize you with the Holy Ghost and with fire." "It hath pleased the Father that in Him should all fulness dwell." He is the anointed Priest and King; and all who, through living faith, become Christians indeed, receive an unction of the Spirit from Him, the Holy One. This is "the promise of the Father" under the new covenant; the seal of recon-

ciliation to the humble believer in Jesus; the earnest and the foretaste of that full communion and perfect joy which are reserved for them that endure unto the end.

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FROM THE GENERAL EPISTLE, 1861.

THE gift of the Spirit is a special promise of the new covenant. The Saviour expressly declared, "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever." The light that shines into man's heart is not of man, and must ever be distinguished both from the conscience which it enlightens, and from the natural faculty of reason, which, when unsubjected to its holy influences, is, in the things of God, very foolishness. One with the Father and with the Son, the Holy Spirit works for the regeneration of fallen and rebellious man. Coming in the name and with the authority of the ascended Saviour, He remains to the Church the most precious pledge of the power and continued care of its exalted King. Not merely as the enlightener of the conscience, and the reprobator for sin, is the Spirit mercifully granted, but also, in an especial manner, to testify of and to glorify the Saviour; to apply, with sanctifying efficacy to the soul, his words and work when upon earth, and his mediation and intercession for us in heaven. Hidden and often very gradual as may be the work of the Spirit, it produces a real and most effectual change; and as obedience keeps pace with knowledge, the believer is privileged to receive more and more of the fulness which is in Christ. But let it never be forgotten that every increase of light and experience, how much soever connected with his usefulness to others, is also for the furtherance of the work in his own soul. He is taught by the Spirit to look unto Jesus; that " beholding as in a glass the

glory of the Lord," he may be "changed into the same image from glory to glory, even as by the Spirit of the Lord." Can we enough meditate upon these heavenly truths, revealed for the very purpose that they may be understood and enjoyed? What encouragement do they afford us to seek to live as worshippers in the inner sanctuary, in nearness to God, in childlike faith, in loving obedience, walking in the Spirit!

Beloved friends, ye who in the riches of the Father's love have been partakers of the heavenly calling, may you receive with faith and thanksgiving, yet with a solemn sense of your responsibility, the words of the apostle, "Ye have an unction from the Holy One." Let the anointing which ye have received of Him abide in you, we entreat you; cleansing, guiding, sanctifying; causing you in all things to grow up into Him who is the Head. The cross-bearing follower of Jesus, who sits in penitential love and holy hope at his feet, knows most of this precious anointing. In such the fruits of the Spirit are brought forth; not only conviction for sin, repentance and faith, but love, joy, peace, the sense of pardoning mercy, an humble reliance on sanctifying grace, the disposition of heart which finds its continual satisfaction in loving, serving, and pleasing God; and, to crown all, the blessed hope of finally resting and worshipping with "the general assembly and church of the first-born who are written in heaven." Oh! then, that neither the hurry of active life, nor the pressure of even necessary duty, may withdraw any from that retired, watchful frame, in which the soul, thirsting for the living God, still breathes the fervent petition, "Thy will be done."



**CHAPTER II.**  
**CHRISTIAN PRACTICE.**



## CHAPTER II.

### CHRISTIAN PRACTICE.

#### SECTION I.

##### MEETINGS FOR PUBLIC WORSHIP.

As it hath been our care and practice from the beginning, <sup>1</sup> that an open testimony for the Lord should be borne, and a public standard for truth and righteousness upheld, in the power and spirit of God, by our open and known meetings; so it is our advice and judgment, that all Friends, gathered in the name of Jesus, keep up these public testimonies in their respective places; and do not decline, forsake, or remove their public assemblies because of times of suffering; as worldly, fearful and politic professors have done because of informers and the like persecutors: for such practices are not consistent with the nobility of the truth, and therefore not to be owned in the Church of Christ. L. 1675.

Advised, that all Friends be diligent in coming to meetings at the hour appointed; and when there, be faithful in inwardly waiting upon the Lord for the renewal of their spiritual strength; and not give way to a dull, sleepy or <sup>2</sup> Against un-concerned-ness in meetings.

wandering spirit, whereby they are deprived of that heavenly refreshment and comfort which the faithful partake of. D. 1693.

**3** Advised, that Friends keep their children to a constant, seasonable and orderly frequenting, as well of week-day as of First-day meetings; instructing them to wait upon the Lord therein to receive a portion of his spiritual favour; that they, from the tendering virtue of the Holy Spirit, may be engaged in heart and mind to walk worthy of so great grace. L. 1723.

**4** Advised, that Friends, though meetings are sometimes held in silence, would not neglect their attendance; for the hungry soul will labour for bread, and the thirsty for the water of life; and the diligent hand will make rich in that treasure which is of an enduring substance. L. 1724.

**5** In all your meetings for the worship of Almighty God, let your deportment be such as may demonstrate that you are in earnest in the great duty of waiting upon and worshiping God in spirit; that serious and tender-hearted inquirers may be encouraged to come and partake, in your assemblies, of that inward and spiritual consolation and refreshment, which the Lord is graciously pleased to impart to the souls of such as are humbled in his sight, and approach his holy presence with reverence and fear. L. 1744.

**6** Although the labours of such as are called forth by the Spirit of Christ, and instructed thereby rightly to divide the word of truth, are highly serviceable in the Church; yet the aim and design of every true Gospel minister, is to direct the minds of all to the divine teachings of the Holy Spirit, and to wait upon, and have their whole trust and expectation on the Lord alone. And as the religious strength and commu-

nion both of preachers and hearers, consist in their united dependence on the power and Spirit of Christ, their guide and leader; so where any part of that dependence is broken off from Him, the Holy Head, and placed on any instrument or member of the body, it hath been sometimes experienced to become a weight or burden on such instrument, and a real impediment to its present service. Wherefore, brethren, we beseech you, that in all your assemblies for the worship of God, your eye be single unto Him, your expectation fixed on Him alone, and your faith standing in his power and Spirit; thus may you grow and be established therein, and be made one another's strength in the Lord. L. 1753.

We tenderly exhort such as, through fear of neglecting their temporal concerns or other considerations, are kept from a due attendance of meetings for worship, seriously to consider that gracious promise left upon record: "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you." Some of us have to testify, that our outward affairs have not suffered, by giving up our time, the few hours set apart for religious worship; but, on the contrary, our minds have been thereby greatly strengthened to come up with propriety in the duties we owe to God, to our families, and to all mankind. Let us call to remembrance the zeal of our honourable predecessors, who, when they had great reason to expect they should be driven into noisome and pestilential prisons, sent into banishment, or subjected to other grievous sufferings, for meeting together on no other account than to worship God according to their consciences; yet, in the strength of that holy faith and love which supported them in suffering, failed not constantly to keep up their meetings at the hazard of all, and the expense of many of their lives, liberties and properties. L. 1758.

8       “Where two or three,” saith our Lord, “are gathered together in my name, there am I in the midst of them.” In gation of these words, He invites us not only to meet one with another, attending public wor- but in so doing, with Himself also. Shall the King of kings, ship.

and Lord of lords, condescend to offer his divine presence for our good, and shall we, his dependent creatures, set so light by his inestimable kindness, as, either wilfully or negligently, to let slip these precious seasons, wherein we might receive his blessed assistance so necessary to our help and salvation? Shall the poor, perishing gratifications of sense and self-love, or any inconveniences of a trivial nature, be suffered to prevent our dutiful attendance upon Him, in whom alone stands our everlasting interest? Shall a cloudy sky, a little wet, a little cold, a little ease to the flesh, a view to a little earthly gain, or any common incident, furnish an excuse for declining this duty, and thereby depriving ourselves of the blessed advantage, often vouchsafed to the faithful, of enjoying heavenly communion together in spirit, with the Lord of life and glory? L. 1765.

9       They who are obedient to this universal injunction of our Saviour, “Watch,” are prepared for the due fulfilling of every duty; and eminently so, for that most essential one of

<sup>Necessity of a previous preparation of heart.</sup> worship. How many feel themselves languid, when assembled for this purpose, for want of a previous preparation of heart! The mind, crowded with thoughts on outward things in approaching the place for public worship, and resuming them with avidity on its return, is not likely to fill up the interval to profit; and to such, their meeting together may prove a form as empty as any of those out of which, we believe, truth called our forefathers, and still calls us. L. 1800.

10      A punctual attendance at the hour appointed for public worship is a matter of no small importance. If we hurry

away from our outward occupations to the meeting-house, Importance of punctual attendance. thinking that, by the delay of a few minutes, we shall not be long behind our brethren, we are in great danger of having our thoughts employed on that in which we have been engaged, and of interrupting that holy silence which, it is believed, would often prevail, if all the members of a meeting were assembled not only in one place, but at one time, with one and the same great object in view. L. 1821.

The attendance of our religious meetings has renewedly been felt to be a subject of the first importance; and we have earnestly desired that all our dear friends may be encouraged to the fulfilment of this duty. Whilst we have been deeply exercised on behalf of those who continue in the neglect of assembling with their brethren, we are sensible that it is not the mere presenting of our bodies that can make us acceptable in the Divine sight, or make us partakers of that sweet refreshment, and renewal of spiritual strength, which is at seasons mercifully vouchsafed to the true Christian worshipper. To render the sacrifice well pleasing before Him who seeth not as man seeth, and to secure to ourselves his heavenly regard, our hearts must be rightly exercised before Him: and if it were the engagement of those who meet individually to wrestle for the blessing, in reverence and fear, we cannot doubt that the Divine presence would more abundantly overshadow us at those times, and the holy influence so spread that even the careless and indifferent would at times be sensible thereof. D. 1825.

On a right exercise of mind in meetings.

This meeting, regarding the attendance of all our religious meetings as important in the training up of our youth in a life and conversation consistent with our Christian profession, thinks it right affectionately to express its concern, that Friends, on placing out their children in situations, may

Parents advised to arrange for the attendance of their children when em-

ployed by others. endeavour to make arrangements with their employers, for their enjoyment of this privilege. L. 1837.

13 We are afresh made sorrowful in observing the remissness of many of our members in the attendance of our religious meetings. We desire that our dear friends who are thus evincing that they too lightly esteem the duty of assembling for public worship, may continue to be the objects of Christian care in their respective meetings. May they be willing to accept the word of exhortation from their brethren and sisters! We believe they need to be awakened to a sense of the loss they sustain. Are they not sensible that for every blessing, temporal or spiritual, of which they can partake, they are dependent on the bounty of our Heavenly Father?

How then can they, without condemnation, fail thus publicly to testify their allegiance to Him? We believe that much of the inability which they find for the performance of other duties, is the fruit of their remissness in this respect,—that they bring weakness upon themselves, and, in reference to their highest interests, an unspeakable loss. Let us all, dear friends, be diligent in availing ourselves of the privilege offered to us by these opportunities of gathering together in the name of our blessed Lord; and when assembled in these our meetings, let our concern be, reverently and patiently to seek to worship Him in spirit and in truth. D. 1837.

14 We deeply lament to find that some under our name are in the occasional practice of attending other places appointed for public worship. To these we would appeal in the language of earnest expostulation: is not their conduct calculated to lay waste some of our most important testimonies? We believe it is required of us to uphold, in the view of those around us, the great duty of silent waiting upon God in our assemblies for divine worship; and our

Caution  
against  
attending  
other places  
of worship.

Society has ever esteemed itself bound to bear its decided <sup>Caution against</sup> testimony against all ministry appointed by man. These are attending amongst our leading principles; and we would entreat any <sup>other pla</sup> of our dear friends, whose desires to hear the popular preachers of the day may lead them to assemble with other Christian professors, to pause ere they violate these principles by so doing; and to consider whether their growth in the life of true religion is likely to be promoted by the excitement into which the mind is often thus introduced. D.  
1838.

It has ever been the concern of the true believers in Christ, to manifest their dependence upon Him by meeting together in His name, for the solemn duty of public worship; and the experience of these in all ages has been, that, as their hearts have been lifted up to Him in reverent expectation and patient hope, He has not failed to own them by his living presence, renewing their strength according to the ancient promise to those who "wait upon the Lord," and uniting them closely one unto another in Him. We rejoice in believing that more than a few amongst us can thus set their seals to the faithfulness of Him, who was graciously pleased through his prophet of old to declare, "they shall not be ashamed that wait for me." It is the lot of some of these to meet in very small companies, and under many outward discouragements and difficulties; we have felt for them in their lonely situations, and have also been led into sympathy with other well concerned brethren and sisters, whose allotment is in larger meetings, but who do not, in their public gatherings, experience much of that help and comfort which arises from the union of minds rightly exercised before the Lord. Beloved friends, may your faith be strengthened in Him who has hitherto borne up your spirits when you were at times ready to faint, and kept you alive as in the midst of famine. Although you may often, in your

On dependence upon the Lord and waiting upon Him in meeting

On depend- meetings for worship and discipline, have to mourn over the  
ence upon low state of the church, and have no evidence of the life  
the Lord and power of its holy Head being in dominion among you,  
and waiting upon Him in meetings. yet, in the absence of all sensible consolation, you may be  
made partakers of that living though hidden virtue, through  
which the inner man is strengthened, and a growth expe-  
rienced in the root; and at seasons, we doubt not, the Lord,  
in his abundant mercy, will grant you a lively sense of the  
blessing described by the Psalmist: "Thou openest thine  
hand, and satisfiest the desire of every living thing." D.  
1850.

16 We have been afresh made sensible of the soundness and  
<sup>On reverent</sup> excellence of those views which our predecessors were led  
<sup>waiting up-</sup> on the Lord. to take, on the important subject of public worship. May  
these views, and the practices which have resulted from  
them, ever be held and carried out amongst us, not in the  
deadness of the form, but in the life and power of godliness.  
Oh! that in all our meetings for Divine worship the hearts  
of those assembled may be truly exercised in reverent wait-  
ing upon the Lord; that, by the help of his Holy Spirit,  
those true sacrifices of brokenness and contrition, of prayer  
and reverent thanksgiving, may be prepared and offered  
through our one Mediator, which are essential features of  
pure, evangelical worship; that stands neither in forms nor  
in the formal disuse of forms, and may be without words as  
well as with them, but *must* be "in spirit and in truth."  
May we ever bear in mind, that it is not the mere outward  
gathering together, but the inward gathering of our hearts  
unto the Lord, that makes a true meeting for worship. And  
how consoling is the remembrance that this worship is not  
dependent upon numbers: where two or three are gathered  
in the name of Christ, there is a church, and Christ the  
living Head in the midst of them. In His name, therefore,  
to use the language of George Fox, may you seek to keep

all your meetings, "that you may feel Him in the midst of you, exercising his offices. As He is a Prophet whom God has raised up to open to you, and as He is a Shepherd who has laid down his life for you, to feed you, so hear His voice; and as He is a Counsellor and a Commander, follow Him and his counsel; and as He is a Bishop to oversee you with his heavenly power and Spirit, and as He is a Priest who offered Himself for you, who is made higher than the Heavens, who sanctifies his people, his Church, and presents them to God without blemish, spot or wrinkle, so know Him in all his offices, exercising them amongst you, and in you." L. 1855.

We have afresh rejoiced in the high privileges which abound in the Gospel. He who died for his people to save them from their sins, ever liveth to make intercession for them. Through His mediation, without the necessity for any inferior instrumentality, is the Father to be approached and reverently worshipped. The Lord Jesus has for ever fulfilled and ended the typical and sacrificial worship under the law, by the offering up of Himself upon the cross for us, once for all. He has opened the door of access into the inner sanctuary, and graciously appointed spiritual offerings for the service of his temple, suited to the several conditions of all who worship in spirit and in truth. The broken and the contrite heart, the confession of the soul prostrate before God, the prayer of the afflicted when he is overwhelmed, the earnest wrestling of the spirit, the outpouring of humble thanksgiving, the spiritual song and melody of the heart, the simple exercise of faith, the self-denying service of love, —these are among the sacrifices which He, our merciful and faithful High Priest, is Himself pleased to prepare by his Spirit in the hearts of them that receive Him, and to present with acceptance unto God.

May none yield to the idea that there can be worship in

Against any prescribed system of observances apart from the ministrations of the Lord's Spirit, or conclude that there can be no true worship, even where the immediate operations of his Spirit are enjoyed, without the accompaniment of outward teaching or services. And when assembled in our religious meetings, may none rest in a vacant stillness or indolent musing, or in thoughts wandering upon earthly things. May all seriously remember that the object of thus assembling is the worship of the infinite, all-seeing and ever present God. And let it not be forgotten that the purpose of the immediate ministry of his Spirit is to bring us into deep searching of heart ; to enlighten us to see our true state ; to control and sanctify our thoughts and affections ; and, beyond all, to take of the things of Christ, and apply them with power to the healing, strengthening and refreshment of the humble and believing soul. L. 1857.

18      You know, dear friends, that it is not to man, but unto the Lord alone, that we must look for the nourishment of the soul. Bearing in mind the words of our Holy Redeemer, " No man cometh unto the Father but by me," may it be your concern in all your assemblies to gather in the name of Jesus. That which is to be sought after is not silence merely, but worship,—even the worship of the Father in spirit and in truth. May the faith of our dear friends be increased in the immediate teaching of the Comforter, remembering the Saviour's declaration, " He shall take of mine and shall show it unto you." But let not any think that because their meetings have been usually held in silence, therefore they are to go on from meeting to meeting, never expecting anything else. The true worshipper is he who is resigned to every intimation of the Divine will; not pre-judging the counsels of his Lord, nor allowing any habits or fears of his own to bring him under a bondage wherein the word of the Lord can neither have free course nor be

The benefit of true Gospel ministry.

glorified. A self-imposed silence in man's will may be scarcely less formal or hurtful than words wanting fitness The benefit  
of true  
Gospel min-  
istry. or power.

May we ever be upon our guard against a superficial and unauthorized ministry; yet, in the renewed persuasion that the preaching of the Gospel under right authority, is a divinely appointed means for the conversion of sinners and the perfecting of the saints, and that true spirituality cannot prosper where the Spirit of the Lord is quenched, we are concerned to exhort our dear friends everywhere, humbly to wait for, and in all things to be obedient to, its precious operations, whether designed only for their individual profit, or gently constraining them to utter a word in season for the help or encouragement of others. L. 1860.

## SECTION II.

## PRIVATE RETIREMENT AND PRAYER.

1   FREQUENT waiting in stillness on the Lord for the renewal  
On waiting on the Lord, and against unprofitable conversation. of strength, keeps the mind at home in its proper place and duty, and out of all unprofitable association and converse, whether amongst those of our own, or other professions.

Much hurt may accrue to the religious mind by long and frequent conversation on temporal matters, especially by interesting ourselves too much in them; for there is a leaven therein which, being suffered to prevail, indisposes and benumbs the soul, and prevents its frequent ascendings in living aspirations towards the fountain of eternal life. L. 1770.

2   In a well-ordered family, short opportunities of religious retirement frequently occur, in which the mind may be turned in secret aspiration to the Author of all our blessings; and which have often proved times of more than transient benefit.

It is our present concern, that no exception to this practice may be found amongst us; whether it take place on the reading of a portion of the sacred volume, or when we are assembled to partake of the provisions with which we are supplied for the sustenance of the body. May the experience of us all be such, that we can adopt the words of the Psalmist, "Evening, and morning, and at noon, will I pray." L. 1817.

3   In the sacred writings no duty is more clearly set forth  
The duty of prayer. than that of prayer. Prayer is the aspiration of the heart

unto God; it is one of the first engagements of the awakened soul, and we believe that it becomes the clothing of the minds of those whose lives are regulated by the fear and love of their Creator. If, in moments of serious reflection, and when communing with our own hearts, we are sufficiently alive to our helpless condition, we shall often feel that we may pour forth our secret supplications unto the Lord. And as we believe that it is one of the greatest privileges a Christian can enjoy, thus to draw nigh in spirit unto the Father of mercies, we earnestly desire that no one may deprive himself of so great a blessing. L. 1823.

We continue to believe that our disuse of set forms of prayer is founded on a correct view of the spiritual nature of the Gospel dispensation. At the same time we are persuaded that all who have a just sense of the value of their immortal souls, and of their own great need of help from above, must rejoice with thankfulness, in knowing and in feeling that they may pray unto our Father who is in heaven. Oh! then, that every one may, with a sincere and believing heart, and with reverential awe, approach the throne of grace; trusting in the mediation of Him through whom we "have access by one Spirit unto the Father." Let none be discouraged from the performance of this duty by a sense of their transgressions; but in humility and sincere repentance, let them implore the forgiveness of God, who, as they patiently wait before Him, will in his own time supply all their need. And if there be any who, if they deal honestly with their own hearts, must acknowledge that they do not pray, may they deeply reflect upon the danger of their situation, and may they avail themselves of the high privilege of drawing nigh unto God, and partaking of the assurance that He will draw nigh unto them. L. 1828. D. 1864.

5      May we all draw nigh unto God in prayer, ask the assistance of His grace to help in time of need, and look unto Him as our merciful Father who is in heaven, assuredly believing that, as He is approached in reverence and faith, He will graciously answer our petitions, and supply all our need, in and through Christ Jesus. As this sacred duty, so forcibly enjoined in Holy Scripture, is correctly understood and performed aright, parents will become so sensible of its great value to themselves, that they will feel the importance of turning thereto the attention of their beloved offspring; and, as they seek for wisdom and strength to act rightly herein, they will be assisted by Him to whom they should desire that they and their children may be wholly dedicated. L. 1830.

6      Under the solemn conviction, that whatever be our circumstances in life or our position in the church, prayer is, in the Divine appointment, essential to our spiritual health, we would earnestly press upon all to seek for opportunities in the course of each day for private retirement and waiting upon the Lord; and tenderly to cherish those precious, but often gentle and easily resisted motions of the Lord's Spirit, which would contrite and humble our hearts, and draw them forth in fervent petitions for that spiritual food which can alone supply our daily, our continual need. May none amongst us be living in a state of unconcern, insensible to the righteous judgment of God upon all that is unholy; their sins, unrepented of and unforgiven, still resting on their souls: rather let them be encouraged to come in deep humiliation to the mercy-seat, there to plead for pardon and plenteous redemption, in the all-availing name of our crucified Redeemer. How precious for us all is the assurance "that we have a great High Priest, that is passed into the heavens, Jesus the Son of God;" one who is "touched with the feeling of our infirmities;" and in whose holy name we are invited to "come boldly unto the

On private  
retirement  
and waiting  
on the Lord.

throne of grace, that we may obtain mercy, and find grace to help in time of need." L. 1854.

Impressed with the importance to the spiritual life of seasons of private retirement, we are engaged to encourage our friends frequently to avail themselves of this privilege, for reading the Holy Scriptures, for meditation, for deep searching of heart, and for seeking to draw nigh in prayer to God. Fervent are our desires that we may be indeed a spiritually-minded people; cherishing that inward retiredness and spirit of prayer in which the voice of the Heavenly Shepherd may be distinctly heard, and ability received to follow Him, in the obedience of faith, in the path of duty. O for more constant dependence in our daily walk upon his guidance and grace! How precious the holy settlement, the quiet confidence of those who put their trust in the Lord!

The more we seek "to abide in Christ," the more fruitful shall we be in that field of offering into which He may call us, and the more shall we be enabled to glorify our Father in heaven. L. 1861.

This meeting has been introduced into much feeling on the subject of prayer. Our religious society has ever recognized the importance of this great duty, and has often impressed upon its members the blessedness of the privilege of access to the Father, through our Lord Jesus Christ. George Fox under date of 1657, thus addresses the Friends of that day:—"O my dear friends and brethren everywhere, let all your cries and prayers be to the Lord in singleness of heart, in His Spirit and power, and belief in God, through Christ, to receive what ye ask for." It was the exhortation of the apostle to one of the early churches, "Pray without ceasing, and in every thing give thanks; for this is the will of God in Christ Jesus concerning you." And surely there is no less need now than there was in those days

On privat  
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The duty for the Christian to maintain this continuous spirit of prayer. The heart of the believer should ever be lifted up to his Father in Heaven, and living aspirations, acceptable in His sight, may ascend to the Throne of Grace, irrespective of time or place, even though the hands be engaged in the daily avocations of life. Be encouraged, then, dear friends, amidst the varied trials and difficulties which may beset your path, continually to avail yourselves of this high privilege, and, "in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God." His ear is ever open to the cry of the humble believer, and as the child asks its parent for the supply of its wants, so let us, as the children of our Father in Heaven, "draw near unto Him in full assurance of faith," and we shall realize for ourselves that He will supply "all our need according to His riches in glory by Christ Jesus." It has been truly said— "Prayer is the Christian's vital breath;" and as we come to feel its inestimable value, we shall be led to seek for frequent opportunities of private retirement, wherein the soul may be prostrated and the knee bent before the Throne of Grace, and the humble petition offered, it may be in broken words, in the name of Jesus, relying on His promise, "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." D. 1864.

## SECTION III.

## ON READING THE HOLY SCRIPTURES.

We recommend it as an incumbent duty on Friends, to cause their children to be frequent in reading the Holy Scriptures, and to observe to them the examples of such children as in scripture are recorded to have early learned the fear of the Lord, and hearkened to his counsel: instructing them in the fear of the Lord, planting upon their spirits impressions of reverence towards God, from whom they have their daily support; showing them they ought not to offend Him, but love, serve, and honour Him, in whose hands all blessings are. L. 1709.

Let the Holy Scriptures be early taught our youth, and diligently searched, and seriously read by Friends, with due regard to the Holy Spirit from whence they came, and by which they are truly opened. L. 1720.

And, dear friends, inasmuch as the Holy Scriptures are the means of conveying and preserving to us an account of the things most surely to be believed concerning the coming of our Lord Jesus Christ in the flesh, and the fulfilling of the prophecies relating thereto; we therefore recommend to all Friends, especially elders in the church, and masters of families, that they would, both by example and advice, impress on the minds of the younger a reverent esteem of those sacred writings, and advise them to a frequent reading and meditating therein;—and that you would, at proper times and seasons, when you find your minds rightly disposed thereunto,

Exhortation to the frequent reading of the Holy Scriptures.

give the youth to understand, that the same good experience of the work of sanctification, through the operations of the Spirit of God, which the Holy Scriptures plentifully bear testimony to, is to be witnessed by believers in all generations, as well as by those in the first ages of Christianity; in which case, some account of your own experience may be helpful to them. And this we recommend as the most effectual means of begetting and establishing in their minds a firm belief of the Christian doctrine in general, as well as of the necessity of the aid and help of the operations of the Holy Spirit of God in the hearts of men in particular, contained in the Bible; and of preserving them from being defiled with the many pernicious notions and principles, contrary to sound doctrine, which are at this time industriously dispersed in the nation, to the reproach of the Christian profession in general. L. 1728.

Parents exhorted to instruct their families in the Holy Scriptures.

4 We tenderly and earnestly advise and exhort all parents and masters of families, that they exert themselves in the wisdom of God, and in the strength of his love, to instruct their children and families in the doctrines and precepts of the Christian religion as contained in the Holy Scriptures; and that they excite them to the diligent reading of these sacred writings, which plainly set forth the miraculous conception, birth, holy life, wonderful works, blessed example, meritorious death, and glorious resurrection, ascension and mediation of our Lord and Saviour Jesus Christ; and to educate their children in the belief of these important truths, as well as in the belief of the inward manifestation and operation of the Spirit of God on their own minds;—that they may reap the benefit and advantage thereof, for their own peace and everlasting happiness, which is infinitely preferable to all other considerations. We therefore exhort, in the most earnest manner, that all be very careful in this respect; a neglect herein being, in our judgment, very blame-worthy. And

further, where any deficiency of this sort appears, we recommend to Monthly and Quarterly meetings, that they stir up those whom it may concern to their duty therein. L. 1732.

And, dear friends, as much as in you lies, encourage a frequent and diligent reading of the Holy Scriptures in your families. In them are contained the promises of eternal life and salvation. For as a steady trust and belief in the promises of God, and a frequent meditation in the law of the Lord, was the preservation of a remnant in old time, so it is even to this day; and as a distrust and disbelief of the promises of God, and a neglect of his holy law, was the occasion of the complaints made against the Jews—the posterity of Abraham, even so we have reason to fear, that, in our time, the apparent decline of true piety and godly zeal, in many places, is too much owing to a disregard of the doctrines of the Holy Scriptures, and of the promises of the Holy Spirit in them recorded. Wherefore it greatly behoves every one, who would be united to Christ, and be a member of his Church, to believe in the promises of God and Christ, and wait to know the fulfilling of them in his own heart. It was by this the primitive believers became of “one heart, and of one soul.” It was by one Spirit, namely, the Spirit promised by Christ, that they were “all baptized into one body.” Having therefore, dearly beloved, such great and precious promises, and being encompassed with so great a cloud of witnesses, “let us run with patience the race which is set before us, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.” L. 1740.

It has afforded us much satisfaction to believe, that the Christian practice of daily reading in families a portion of the Holy Scripture, with a subsequent pause for retirement of

5  
The family reading of the Holy Scriptures recommended.

6  
The daily reading in families recommended.

The daily spirit before the Lord, is increasing amongst us. We con-  
reading in ceive that it is both the duty and the interest of those who  
families re- recommended believe in the doctrines of the Gospel, and who possess the  
invaluable treasure of the sacred records, frequently to recur  
to them for instruction and consolation. We are desirous  
that this wholesome domestic regulation may be adopted  
every where. Heads of families, who have themselves ex-  
perienced the benefit of religious instruction, will do well  
to consider, whether in this respect, they have not a duty  
to discharge to their servants and others of their household.  
Parents, looking sincerely for help to Him of whom these  
Scriptures testify, may not unfrequently, on such occasions,  
feel themselves enabled and engaged to open to the minds  
of their interesting charge, the great truths of Christian  
duty and Christian redemption. L. 1815. D. 1864.

7  
Value of  
the private  
perusal of  
the Scrip-  
tures.

The practice of frequent retirement in spirit greatly assists us on our way to the kingdom of heaven. If an impartial review of our conduct then take place, and if the sincere and secret petition be raised for Almighty help, we are led from an undue attachment to the things of this life, and our hopes and dependence are increasingly placed upon our Holy Redeemer. The sacred truths of the Bible are often, at such times, brought to remembrance with consolation and strength. It is one among the many evidences of the divine authority of Holy Scripture, that, in the various ages of the Christian church, its invaluable contents have produced in true believers a harmonizing sense of their blessed effects. If, in humility, and in reliance upon the Spirit which gave them forth, we are diligent in reading these sacred writings, we become increasingly sensible of their value. We are then prepared, from our own experience, to say that they are able to make us wise unto salvation through faith in Christ Jesus. L. 1825.

In addition to the practice of the family reading of the Holy Scriptures, the importance of which we deeply feel, be encouraged, dear friends, often to read them in private: cherish a humble and sincere desire to receive them in their genuine import; and at the same time, avoid all vain speculations upon unfulfilled prophecy. Forbear from presumptuously endeavouring to determine the mode of the future government of the world, or of the Church of Christ. Ask of God that your meditations upon the sacred writings may be under the influence of the Holy Spirit; their effect, when thus read, is to promote an increase of practical piety, and the right performance of all our civil and religious duties, and not to encourage vain and fruitless investigations. Remember, dear friends, that they are "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works." And, whilst we fully acknowledge that "all scripture is given by inspiration of God,"—a view supported by sound and undeniable rational evidence—let us ever bear in mind, that it is only through faith which is in Christ Jesus that they are able to make wise unto salvation. As this precious faith is sought for and prevails, the evidence of the Spirit of God in our hearts most satisfactorily confirms our belief in the divine authority of these inestimable writings, and increases our gratitude for the possession of them, and for the knowledge of that redemption which comes by the Lord Jesus. L. 1832.

While we are anxious that all our members should exercise a daily diligence in the perusal of the sacred volume, we would earnestly invite them to wait and pray for that divine immediate teaching, which alone can effectually illuminate its pages, and unfold their contents to the eye of the soul. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth

Caution  
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of the Holy  
Spirit when  
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Scriptures.

9

The Holy  
Spirit alone  
can unfold  
the truths  
of Scrip-  
ture.

The Holy Spirit alone can unfold the truths of Scripture.

no man, but the Spirit of God." As this is our humble endeavour, the various features of divine truth will be gradually unfolded to the seeking mind. We beseech you, dear friends, carefully to avoid all partial and exclusive views of religion, for these have ever been found to be the nurse of error. The truth as it is in Jesus forms a perfect whole; its parts are not to be contrasted, much less opposed to each other. They all consist in beautiful harmony; they must be gratefully accepted in their true completeness, and applied with all diligence to their practical purpose. That purpose is the renovation of our fallen nature, and the salvation of our never-dying souls. L. 1835.

10  
Importance of an intelligent acquaintance with the Holy Scriptures.

We rejoice at the large degree in which our members, both older and younger, are imbued with the knowledge of the precious truths of Holy Scripture; believing that an intelligent acquaintance with its invaluable contents, under the discipline and teaching of the Holy Spirit, is a privilege which we cannot too highly prize. The powers of the understanding were given to be employed, not by any means exclusively upon worldly pursuits and engagements, but also upon objects of a far higher and an enduring nature, even the things of God and of His Kingdom, so far as He has been pleased to reveal them to us: yet it remains to be a truth of the greatest practical import, that "the things of God knoweth no man, but the Spirit of God." How instructive in relation to this subject is the prayer of the apostle for the Ephesian converts, that the God of our Lord Jesus Christ, the Father of glory, might give unto them the spirit of wisdom and revelation in the knowledge of Him; the eyes of their understanding being enlightened that they might know what was the hope of their calling. How touching and impressive is the language of our Redeemer Himself: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed

them unto babes." It is in simple child-like obedience to the <sup>Importance of an intelligent acquaintance with the Holy Scriptures.</sup> manifestations of the Lord's will concerning us, that this will is opened, often very gradually, to the believing and watchful soul. In this heavenly training, the powers of the understanding are not laid aside as useless, but, through humility and the fear of the Lord, are strengthened and sanctified in the exercise of their highest functions. L. 1856.

Our minds have been brought into religious solicitude on behalf of our younger members, and especially such as may be in situations from home, in the desire that the care which, whether under the parental roof or in our several schools, may have been bestowed upon their religious instruction, may still be continued in this critical period of their life. <sup>11 Encouragement to Friends to meet together for the serious perusal of the Holy Scriptures.</sup>

Deeply impressed with the claims which these have upon our sympathy and nurturing care, and the importance of endeavouring to imbue their minds with sound religious principles, we think it right to encourage well-concerned Friends, in the exercise of a kind and Christian interest for this and every other portion of our Society, to consider whether, without in anywise interfering with our meetings for worship, and entirely distinct from them, arrangements might not be made for meeting together for the serious perusal of the Holy Scriptures, which are able to make "wise unto salvation through faith which is in Christ Jesus." Such engagements, if rightly entered into, would, we believe, tend to promote, and not in any degree to supersede, the private perusal of the sacred volume.

When thus occupied, in a humble and teachable disposition, and in reverent dependence upon the enlightening influence of the Holy Spirit, opportunities would be afforded for the illustration of our religious principles, and for the mutual edification and establishment of our members in the faith and hope of the Gospel. L. 1861.

12 We would earnestly caution our members, though we trust  
Caution against any that such a caution is needed by very few, against any  
attempt to undermine attempts to undermine the authority of Holy Scripture. The  
more we are experimentally acquainted with the mind of  
the authority of the Christ, the more shall we be taught the inestimable value of  
Holy Scriptures. those records of which He is the central theme. Their inspira-  
tion will become not a matter of opinion merely, but of  
experience, as the great Inspirer of all Scripture opens and  
applies the precious truths which are there revealed.

We advert with much interest to the increased attention given by many of our members to the careful perusal of the sacred writings. May this be ever associated with a deepening sense that it is only through faith in Christ Jesus that they can make wise unto salvation. "The natural man receiveth not the things of the Spirit of God." The Holy Spirit alone can open the understanding to the truth as it is in Jesus, and to a right sense of its harmony and just proportions. And there are experiences of the inner life, which, though in perfect unison with Scripture, may not be there literally described. They can only be understood as they are unfolded to the soul, waiting in simple dependence upon that Spirit who searcheth all things, yea, the deep things of God. L. 1861. D. 1864.

## SECTION IV.

ON GIFTS AND SERVICES FOR THE RELIGIOUS BENEFIT OF  
OTHERS.

A LIBERTY was enjoyed during the purest ages of Christianity, for any person moved by the Holy Spirit of God to preach the doctrine of the glorious Gospel of our Lord and Saviour Jesus Christ freely; and of which they were not deprived, till great corruptions of doctrine and practice were found amongst the professors of Christianity, and the civil powers were prevailed upon to meddle with the consciences of the people, which of right are to be subject to God only. L. 1735.

"Where the Spirit of the Lord is, there is liberty." The freedom of the Gospel ministry, and the liberty of all the living members of the Christian church, to exercise the gifts bestowed upon them by its Holy Head, have been among the most prominent testimonies of our religious Society. In the fear of God, our early Friends protested against the exercise of authority over conscience in matters between man and his Creator, and against the assumption by any one individual, to act as agent for the people in their assemblies for divine service, and the hearers are precluded from the exercise of the gifts in the public worship of God, is a departure

We believe that this arrangement of services in a Christian church, and the hearers are precluded from the exercise of the gifts in the public worship of God, is a departure from primitive Christianity. In

1  
The freedom of Gospel ministry.

2

3      It was the prayer of the Psalmist—may it be the prayer of us all—“ So teach us to number our days, that we may apply our hearts unto wisdom.” Whatever may be the duration of our earthly existence, no life is too long for the performance of the duties which He who measures it out, appoints for it. May you then, beloved friends in the middle or more advanced stages of life, be faithful in your several stewardships. Beware, we entreat you, of the beguilements of ease and self-indulgence; of being absorbed by the cares of the world, or hindered by its entanglements. Honestly seek to be redeemed from the incumbrances of earth; dwell in retirement of spirit before the Lord, and in the habitual exercise of the faith and love of Christ. Whether it be in the family or in the shop, in the market, the bank, or the board-room—in those things which belong to your private or to your public duties, let the light of the Gospel shine through all. The parent, the master, the man of business, the citizen, the servant, each has a testimony to bear for Christ. Let all be willing to dwell under a sense of their responsibilities and of their needs. Let our prayers be fervent, in the name of Jesus, for ourselves and for others. May those upon whom it rightly devolves be diligent in feeding the Lord’s flock, and in gathering souls to Christ. And may none, whatever their position, overlook the lesser openings of duty. A word of counsel, of reproof, or of encouragement, spoken in season, in ever so broken a manner, whether in the family and social circle, or more publicly, how good it is! How often does it reach the witness in the hearts of others! How often does the blessing of the Lord attend it! Let us bear in mind the Christian duty of watching over one another for good. Each may be called to manifest his interest, by word or deed, on behalf of a brother or a sister; and thus to follow in the footsteps of our Divine Master, whose whole life was marked by sympathy for the sorrows and infirmities of man.

Walking before Him as a retired, self-sacrificing, spiritually-minded people, may He be more and more known to

Encouragement to the exercise of spiritual gifts.

dwell amongst us, distributing of his gifts, and preparing a succession of faithful labourers. We would speak tenderly, yet plainly, of our jealousy lest any of our dear friends should be keeping back from that place in the Lord's house to which He is calling them. We hail with satisfaction the interest taken by many of them in works of benevolence. We rejoice in observing, among our beloved younger Friends, many hopeful evidences of attachment to the cause of their Redeemer. The sacrifices of earlier years are blessed in their season. But larger experience, and new accessions of grace, call for still increasing devotedness. May there be a progressive advancement from strength to strength. May zeal for that which is good be ever tempered with heavenly wisdom. Let nothing take the place of that love which draws the soul to Christ, as its rest and home. May all keep the eye single unto Him; prepared, with subjected hearts, for every fresh manifestation of his counsel. Varied are the services of his household, but to each the language is applicable, "Be ye clean, that bear the vessels of the Lord." The work of the Lord is ever an humbling work, bringing low and keeping low. Many are its conflicts and humiliations, but unspeakable are its joys. "Where I am," saith our Holy Redeemer, "there shall also my servant be: if any man serve me, him will my Father honour." L. 1859.

We desire that our views as to the spirituality of divine worship, the authority and qualification for the ministry of the Gospel, and the mode of holding our meetings for worship, may continue to be faithfully maintained.

Christ, who is Head over all things to the Church, and who hath promised to be in the midst of those gathered in His name, does also condescend to make use of his servants, by imparting to them spiritual gifts, to be exercised under the renewed anointing of the Holy Ghost, for the conversion of sinners, and for the edification, exhortation and comfort of the assembled worshippers.

4  
Each living member of the Church has a place of service.

Each living member of the Church has a place of service. Whilst careful to uphold the Gospel standard in the things of God, we desire to be preserved from limiting in any degree the fulness and the freeness of the operation of the Holy Spirit. Each living member of the Church of Christ has a place of service, and to such the manifestation of the Spirit is given to profit withal.

We thankfully acknowledge the goodness of the Lord in the diversities of gifts, intellectual as well as spiritual, which in his care for the church, He is pleased to confer upon its several members. May we ever bear in mind that, however great their diversities, it is by the one Spirit they are given; however differing in the administrations, it is the same Lord; however diversified the operations, it is the same God which worketh all in all.

We desire to encourage our friends individually to faithfulness in occupying the talent received, "as they that must give account;" in dependence upon his grace, and in loving service to Him who loved them and gave Himself for them; remembering the apostolic injunction, "Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." We believe that a freer exercise of the various gifts graciously bestowed upon many of our members, might, under the divine blessing, tend to the instruction, comfort, and edification of the body, and to the spreading of the "truth as it is in Jesus." L. 1861.

## SECTION V.

## GENERAL CHRISTIAN COUNSEL.

IT is much upon us to put Friends in remembrance to keep 1  
Against the spirit of the world. to the ancient testimony truth begat in our hearts in the beginning, against the spirit of this world; for which many have suffered cruel mockings, beating, stoning, &c. particularly as to the corrupt fashions and language of the world; that the cross of Christ in all things may be kept to, which preserves Friends blameless, and honours the Lord's name and truth in the earth. L. 1675. D. 1810.

We advise and counsel Friends that in all things they walk as becometh the Gospel, taking heed that in no respect they give way to any liberty which the truth doth not allow of, for that is so far from the true Christian liberty, that it hath a tendency to imbondage the soul again; as the apostle saith, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage;" and as the Lord hath set limits in his truth, our preservation doth consist in keeping within the bounds of it. D. 1680. 2  
Against undue liberty.

We earnestly recommend that all who make profession of the blessed truth may, by their godly conversation, make it appear that their affections are set on things that are above, and not on these vain, fading, transitory things that are below, how glorious soever they may appear to that mind that is gone from God. D. 1699. 3  
Against earthly-mindedness.

4  
On watchfulness and humility.

And, dear friends, under a consideration of the subtle and continual assaults of the enemy of our souls, we find it necessary to put you in mind, that whatever your advancement in the work of religion, or your services in the church, may have been, you have still as great need as ever to dwell in an humble state of watchfulness. Some, whom the Lord hath favoured with the influences of his love while their hearts remained low and humble in his sight, have, by giving way to the subtle temptations of the enemy, under the specious pretence of enlargement and freedom of spirit, become exalted in their minds, gradually declined from their first love, and from that tender regard and care which once rested upon their minds towards God, and, by an unguarded conduct, have lost their esteem and service in the church, and brought dishonour on the blessed truth which they had long professed. "Wherefore let him that thinketh he standeth, take heed lest he fall." L. 1743.

5  
On devotedness to the service of God.

Dear friends, let us ever keep in remembrance, that the day of our probation is swiftly passing over, and whether our day's work be advancing or not, all things in this world, as to us, are hastening to a period. The hour of decision draws nigh, when the unprofitable servant must be cast out; and what will it avail us in that hour, that we have devoted the force and bent of our minds, and the strength of our affections, to earthly pursuits, and have been successful therein. The treasures we amass here will not purchase that peace that passeth all understanding, nor procure us an admittance into the kingdom of God. Attend to the awakening reasoning of Him who speaks as never man spake, "What shall it profit a man if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" It is not for these low ends that we were created, that the day of our visitation is lengthened out, and that we have been intrusted with the talents of divine grace;

but to improve them to the honour of Him who hath committed them to our charge. We therefore, in the bowels of Gospel love, renew our earnest entreaties with all our friends every where, to lay closely to heart the issue of all their pursuits; and to lay aside every weight and entanglement that prevents a fitness of qualification, and devotedness of heart to the service of God and his Church. D. 1776.

We profess to believe in the inward teachings of the Spirit of Christ Jesus, our Redeemer and Mediator, our Advocate with the Father;—of Him whose precious blood was shed, that He might procure unto us eternal life, and present us holy, and unblameable, and unreprovable unto God. Let us individually inquire, how far we are acting in conformity with the solemn truths of the Gospel. Are we seeking, in humble supplication unto the Lord, that our faith may be established therein? Are we, in patient waiting before Him, desiring that we may clearly discover the shinings of his light upon our understandings, and that, by walking in faith, according to its manifestations, our lives may be spent in the love and fear of our great Creator? L. 1820.

If we are really concerned to look into our own hearts, if we do but enough bear in remembrance that our inmost thoughts are beheld by the all-penetrating eye of God, we shall be sensible that there ought to be no relaxation in the great duty of watchfulness unto prayer. The frequent recurrence of this conviction will lead us to look to a higher power than our own faculties, to enable us to work out our salvation, or to aid in promoting the Lord's work on the earth. An increase of gratitude, from a continued sense of the Lord's unmerited goodness, will animate us to serve Him in the performance of our allotted duties—in doing good to our neighbours, or in the concerns of the

On watchfulness unto prayer.

church. Then will there be a constant reference to Him who has qualified for the work: we shall, in reality, seek no honour one from another; but, by our lives as well as by our words, ascribe all to Him to whom it is due. It is equally the duty of *all* our members, to endeavour, in their daily walk through life, to act consistently with their Christian profession. It is a serious reflection for us to make, that our conduct may, in the eyes of our associates, either adorn or dishonour the principles which we profess. Our views on silent waiting upon God, our belief that pure Gospel ministry ought to be exercised from the immediate influence of the Holy Spirit, our testimony to the meek and peaceable nature of the religion of Jesus, and our non-observance of outward ordinances, originate in a conviction that the dispensation of the Gospel is a spiritual dispensation. This our religious profession is a loud call upon us for great circumspection of conduct, and deep, inward retirement before the Lord. And, whilst persuaded that these precious testimonies are founded upon the precepts and spirit of the Gospel, we desire especially to press upon our friends, that we are at no time more qualified to bear them, than when we have the ornament of a meek and quiet spirit, and are willing to suffer for the name of Christ. L. 1821.

8  
Against  
compromising the  
principles  
we profess.

In these days of religious liberty, in which our intercourse with those of other societies is widely different from that which obtained in the times of our pious predecessors, it becomes us to be especially careful that we do not in any way compromise our Christian principles and testimonies. We believe that it is equally incumbent on us, as on those who were made instrumental in the first gathering of our Society, to maintain those views and practices by which they were distinguished. And we feel desirous that, both in the performance of our civil duties, and in associating for objects of benevolence, all our dear friends may be concerned not

in any way to forfeit the character of consistency, but in all things to adorn the doctrine of God our Saviour. It is, we believe, alike important to our own benefit, and to that of the universal Church of Christ, that we do not shrink from filling that station in it which Divine Wisdom has assigned us, but in singleness of heart give ourselves up to what it may be our individual duty to perform. L. 1828.

We would remind our friends, that they can never be living members of the Church of Christ, without baptism. And what is the baptism which can thus unite them in fellowship with the body? not the performance of any external rite;—<sup>On spiritual baptism, and the true supper of the Lord.</sup> but “the washing of regeneration and renewing of the Holy Ghost.” Never forget, we beseech you, that vain will be the advantages which you have derived from the teaching of your fellow men, unless you are truly born of the Spirit, and become new creatures in Christ Jesus. While we confess our continued conviction that all the ceremonies of the Jewish law were fulfilled and finished by the death of Christ, and that no ceremonial observances in the worship of God were instituted by our Lord, or have any place in the Christian dispensation, we feel an earnest desire that we may all be partakers of the true supper of the Lord. Let us ever hold in solemn and thankful remembrance the one great sacrifice for sin. Let us seek for that living faith, by which we may be enabled to eat the flesh of the Son of man and drink his blood. For, said our blessed Lord, “Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.” Thus will our souls be replenished and satisfied, and our strength renewed in the Lord. L. 1835. D. 1864.

We have been led to consider the dealings of the Most High with us, as a people, since it first pleased Him to raise up, in this land, faithful witnesses to those views of Gospel truth,

10 which continue to be steadfastly held by us. How signal was His power displayed in the preservation of these, few as they were in number, and widely dispersed throughout the land, during that stormy period, near the close of the seventeenth century, when the strife of conflicting parties made Ireland as a field of blood. Nor was the protecting care of the same Divine arm less remarkably manifest when, after the lapse of an hundred years, and in the memory of many whom we now address, this land was again subjected to the horrors of civil war. How much have we also to commem-

orate of the same gracious dealings towards us, in connexion with the awful seasons of famine and pestilence through which this country has lately passed. We allude not to these memorable events as evidences of Divine favour, to be regarded with self-complacency, but as a solemn monition to us all, to consider whether we have been concerned so to live, and so to walk before God, as to fulfil his all-wise purposes concerning us. Surely, under a sense of the gross darkness which covers the hearts of many of the people among whom we dwell, we have cause for humiliation, in that we have not been more largely instrumental in the blessed work of spreading the light of the glorious Gospel, and, under the holy anointing, labouring to gather souls to Christ. Let us, dear friends, be animated in the remembrance of our high and holy calling: it is only through individual faithfulness that the soundness and energy of the body can be maintained or restored; and with the increase of faithfulness—not in the activity of our own wills, but in the line of Divine appointment—we doubt not would be the enlargement of our field of true usefulness. The Psalmist could declare in his day, “Thou hast given a banner to them that fear thee, that it may be displayed because of the truth.” D. 1850.

God is faithful, who has called us unto the fellowship of his Son Jesus Christ our Lord. With Him there is bread for

the hungry, water for the thirsty, strength for the weak, healing for the sick, and life for the dead. "The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Who amongst us, beloved friends, has not been made a partaker of the offers of this grace? To which of us has not been proclaimed, "Behold the Lamb of God, which taketh away the sin of the world"? For which of us hath Christ not died? And who is there amongst us unacquainted with the inward pleadings of the Holy Spirit, softening and contriting the heart, and graciously inviting to the full acceptance and enjoyment, in the obedience of faith, of the plenteous redemption which is in Christ? Seeing then that, in the infinite compassion of our Heavenly Father, his love hath thus abounded towards us in Christ Jesus, fervent are our desires that there may be none in anywise shrinking from the full surrender of the heart unto Him. To be baptized with the Holy Ghost, to experience the circumcision of the heart, is indispensably necessary to a full participation in the privilege of true membership in the church and family of the redeemed. Without this our Christianity is but a name. And if we have a name that we live when we are dead, what will it profit us? How inestimable is the value, how full of woe is the loss, of the immortal soul! May none be loitering as at the threshold of the sanctuary; prepared, it may be, even to rejoice at the entering in of others, without entering in themselves. May none allow the strength and vigour of their days to pass away as though they had no object beyond this transitory life: but may each, in reverence and godly fear, keep continually in remembrance the infinite importance of our present stewardship; and that we are individually called by the most impressive considerations, not to be spectators merely of the Christian race, but to run that race ourselves, if we would, in the end,

through unmerited mercy, obtain the incorruptible crown.  
L. 1856.

12  
On the exercise of spiritual gifts.

Beloved friends, have we sufficiently realized the work and power of the Spirit of our Lord, both in its early and in its more abiding manifestations? Have we submitted to its heart-searching, heart-cleansing baptism? Have we, as faithful subjects, been willing-hearted recipients of the grace of our heavenly King? To every member of his Church He entrusts a portion of spiritual treasure to be diligently used, not to be buried in the earth or selfishly enjoyed. It is for mutual profit and help that the manifestation of the Spirit is mercifully bestowed. May we, then, be faithful and diligent in our several callings, as good stewards of the manifold grace of God. Whatever be our position in life, may we be concerned to adorn his doctrine in all things, and to commend it to others by an humble and self-denying conversation. So shall the word of Christ dwell in us, not sparingly, but richly, and after our measure of suffering and of service is filled up, it shall be ours, in due season, to reap abundantly, if we faint not. L. 1858.

13  
Conclusion.

Now, dear friends, of every rank, state, and condition, let us endeavour to be one in the Lord: that he may shower down of his mercies, gifts, and grace upon all. This will keep each in his proper place. The young will be mild, submissive and teachable; and will become early acquainted with Him who is their only safe conductor through life, and their hope in death. These are near to our hearts. The very remembrance of them awakens our tenderest feeling, and prompts our prayer to the Lord for their preservation. The middle-aged will stand firm in their day, as watchmen upon the wall, and as valiants, having on the armour of light, to withstand the attacks of the enemy. And the aged will have to rejoice both in retrospective and prospective view.

The past will recall to their gladdened remembrance the Conclusion, numberless mercies of the Lord; and the future, through the power of an endless life, and the redeeming virtue of Christ Jesus our Lord, will open to them the prospect, and satisfy them with the assurance of being his for ever. Amen.  
L. 1808. D. 1864.

## SECTION VI.

EXHORTATIONS TO CHRISTIAN SIMPLICITY, MODERATION  
AND SELF-DENIAL.

- 1 IT is our tender and Christian advice that Friends take care On simplicity and plainness in language, habit, deportment, and behaviour; that the simplicity of truth in these language and apparel things may not wear out or be lost in our days, nor in those of our posterity; and to avoid pride and immodesty in apparel, and all vain and superfluous fashions of the world. L. 1691.
- 2 It is the advice of this meeting that all Friends keep to the simplicity of truth and our ancient testimony, in calling the months and days by Scripture names. L. 1697.
- 3 Forasmuch as a true Christian practice, and every branch of it, is the fruit and effect of the inward sanctification of the heart, by the Spirit of Christ, for which we are frequently to wait on him in all humility and lowness of mind; we tenderly advise, that every thing tending to obstruct, or divert the minds of children, or those of more advanced years, from this good exercise, may be carefully avoided and taken out of the way. And it being evident that the glory and vanity of the world, and the pleasures and diversions of it, are of this nature and tendency; we therefore advise that all parents and masters be good examples to their children and families, in a humble and circumspect walking, and with all plainness of habit and speech; and also, that they be very careful not to indulge their children in the use and practice of things contrary thereunto. L. 1735. D. 1864.

It is our concern to exhort all Friends, both men and women, to watch against the growing sin of pride, and to beware of adorning themselves in a manner disagreeable to the plainness and simplicity of the truth we make profession of. O that they would duly consider that reproof which the Lord, by the mouth of his prophet, pronounced against the haughty daughters of Zion, where he describes even the particularities of their dressings and ornaments, so displeasing to the Lord, and drawing down his judgments upon them! “I will,” saith the apostle Paul, “that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but, which becometh women professing godliness, with good works;” plainly showing, that such adornings are contrary to the profession of godliness. The apostle Peter also is very full in his exhortations on this subject: “Whose adorning,” saith he, “let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price; for after this manner, in the old time, the holy women also who trusted in God, adorned themselves.” plainly intimating, that those who of old were holy, and did trust in God, placed not their delight in such ornaments. O that ye would weigh and consider these things! “Let your moderation be known unto all men,” and, “Grieve not the holy Spirit of God;” but, be ye followers of Him, as dear children; walking “circumspectly, not as fools, but as wise, redeeming the time, because the days are evil.” L. 1739.

Our testimony to plainness of speech, behaviour and apparel, rests upon sound, unalterable grounds. It was in the hearty reception of the government of Christ, and in love to Him, and fidelity to his law, that our forefathers, in the light apparel. 5  
On plain-  
ness of  
speech, be-  
haviour and  
apparel.

On plain-  
ness of  
speech, be-  
haviour and  
apparel.

of that truth which the Lord was pleased so largely to shed upon them, were led to the full testimony which they bore against the flattery, pride, and untruth which had, and still

have so largely insinuated themselves into the established customs and the changing fashions of the world. They were truly an honest, plain, and truth-speaking people: their conduct manifested that they were not of this world; and they believed it right to train up their children in those habits and practices into which the law of Christ had led them. Our present concern is that we may all be brought to follow Christ in the same faithfulness and devotedness of heart.

L. 1842.

6  
Against  
excess in  
drinking.

As temperance and moderation are virtues proceeding from true religion, and are of great benefit and advantage, we beseech all to be careful of their conduct and behaviour, abstaining from every "appearance of evil;" and as an excess in drinking has been too prevalent among many of the inhabitants of these nations, we recommend to all Friends a watchful care over themselves, attended with a religious and prudent zeal against a practice so dishonourable and pernicious.

L. 1751.

7  
Caution as  
to frequent-  
ing public  
houses.

As to the frequenting of public houses, we desire that all under our name may be cautious of remaining in them, after the purpose of business or of refreshment is accomplished; but to make them a resort for any other purpose, may it never need to be named among a people who profess the practice of Christian sobriety.

L. 1797.

8  
On the evils  
arising from  
intemper-  
ance.

This meeting has been brought under renewed concern respecting the dreadful evils which result to the community from intemperance, and especially from the use of ardent spirits: and it recommends to Friends individually, seriously

to examine what is in their power to do towards diminishing this fruitful source of evil. We consider that abstaining from the use of distilled spirits, except for medicinal purposes, would not only preserve many from a snare into which they might otherwise be drawn, but might be highly useful as an example to others more exposed to the temptation; and we believe that those, who from love to God and their neighbour, are willing thus to deny themselves the use of these articles, will find satisfaction therein. L. 1835.

We desire that any of our members who may still permit the use of distilled spirits in their families, may seriously consider whether it is not incumbent on them to set an example of total abstinence therefrom, except for medicinal purposes. D. 1836.

This meeting views with deep concern the fearful amount of sin and misery existing in our land, through the prevailing use of intoxicating liquors. We regard with cordial satisfaction the efforts of some of our members in different parts of the country who seek to stay the progress of this desolating scourge, and we take comfort in believing that, under the divine blessing, such labour is not in vain. We would encourage our friends seriously to consider what may be their individual duty in reference to this subject. The more we seek to follow the example and to be imbued with the spirit of our blessed Redeemer, the less shall we be disposed to shrink from any course of effort or of self-denial, which a compassionate regard for the temporal and eternal well-being of those around us may call for at our hands. L. 1857.  
D. 1864.

"It is required in stewards that a man be found faithful :" we had need often to ponder the nature and extent of our

On Christian moderation in all reckoning in which every one of us shall give account of things.

stewardship in life, and to call to mind that day of awful reckoning in which every one of us shall give account of himself to God. Happy is that man who, seeking to maintain a good conscience towards God, hath ceased to live unto himself, and is living unto Him who died for us and rose again. Those to whom it is given upon this wise to look upon themselves as bought with a price, and who desire that they may be helped to glorify God in their body, and in their spirit which are God's, will be brought to feel that this is not the place of their rest ; their hearts being set upon heavenly treasure, that which is earthly and perishable will have less place in their affections ; their moderation,—the right and temperate use of the Lord's outward gifts,—will appear unto all men : it will be their concern to be kept from the love of ease, from undue creaturely indulgence, and from the luxuries of life. Regulated by the Christian standard, our personal expenditure, our style of living, the furniture of our houses, the supply of our tables, the plainness and simplicity of our apparel, the right use of our leisure time and of our property, will evince, so far as these things are concerned, that the love of the world is losing its hold upon us, and that the love of Christ is growing stronger and stronger within us. L. 1844. D. 1864.

12  
On confor-  
mity to the  
Christian  
standard.

Under the influence of the fear of God, and with a comprehensive view of the requirements of the Divine law, we are brought to the Christian standard of truthfulness and simplicity in language, and of plainness and self-denial in clothing, in furniture, and in deportment ; and as becometh men professing godliness, we are led out of a conformity to the varying fashions of the day, and restrained from the pursuits of music and dancing, from theatrical entertainments, and from vain sports and other frivolous and hurtful amusements of the world. Suffer then, we beseech you, the word

of exhortation. Be willing to be kept within the bounds of On confor-  
this holy fear. Abide in it all the day long. Allow its mity to the  
restraints to be so laid upon you, that being preserved by it Christian  
in a quiet and lowly mind, you may, under its influence, and standard.  
in simple dependence upon Christ, witness for yourselves the  
evangelical blessing promised by the Lord through his pro-  
phet,—“ Unto you that fear my name shall the Sun of  
Righteousness arise with healing in his wings.” L. 1848.

We have often had to remind our friends of the duties of 13 plainness and moderation in reference to dress. Without any Caution  
diminution of interest on this point, we feel it right, at the against  
present time, to advert more particularly to those duties with luxury and  
relation to the furniture of our houses and our general manner self-indul-  
of living. We are apprehensive that a degree of display, of gence.  
luxury, and of self-indulgence, has crept in amongst us, tending not only to gratify the vain mind, but more or less to benumb the spiritual faculties : and the effect is often not less injurious upon the children of those who, in these particulars, are departing from our testimonies. We fear also that some, who are in moderate or even in limited circumstances, being led away by a desire to imitate those whose means are more ample, have been induced to set out in life on a scale of expenditure unsuited to their income, and have thereby been led into a course which has ended in ruin ; and where this may not have been the result, their time, their strength, and their hearts have, in consequence of the efforts to meet such expenditure, been absorbed by the pursuits of business to a degree detrimental to their religious growth, and to their usefulness in the church. We feel at the same time a concern that, whilst restrained from a vain, a self-indulgent, or an imprudent expenditure on themselves and their families, our dear friends may be preserved from parsimony and the snare of accumulating property, to their

Caution  
against  
luxury and  
self-indul-  
gence.

own and their children's hurt. Rather let them regard the larger means which the self-restraint we have recommended would leave at their disposal, as adding to their stewardship, for the alleviation of poverty and wretchedness, and for the good of their neighbour. L. 1849.

14  
Against the  
spirit of the  
world.

Very impressive are the words of our Holy Redeemer, in which He describes his true followers: "They are not of the world, even as I am not of the world." He is the Emmanuel, elect and precious, the image of Him who is invisible, in whom the righteousness and grace of God are revealed to man. And it is the high privilege of his disciples to follow his steps; to be conformed to his holy image; to be, like Him, pure and separated in spirit from the world, meek and lowly in heart, not seeking to gratify self, but in all things given up to spend and be spent for the good of others, to do or to suffer according to the will of God. This is the path which our divine Forerunner hath Himself marked out and consecrated for us; a path of self-denial, humility and holiness. Let none, therefore, deceive themselves by any means. The lust of the flesh, the lust of the eyes, and the pride of life, are not of the Father, but are of the world. And whether it be in our personal habits or attire, in our style of living, in the general tone of our conversation or reading, in the mode of spending our time or our money, in the character of our occupation, or in the manner of conducting our outward affairs; whether it be in that which we do, or in that which we leave undone, all that in any wise fosters the desires of the flesh or of the vain and unregenerate mind, impairs the health and vigour of the Christian life. In looking at the holy example of his Lord, the humble believer is made deeply sensible that he has not attained; but as he advances in his course, he will be more and more constrained by the love of Christ, to "follow after"

in simplicity and godly sincerity, often faint, yet still pressing forward. May none be satisfied with any lower aim. The standard is a high one, but it is set before us in infinite wisdom and love, by Him who is willing graciously to supply all our need. L. 1857.

How important, in its connection with the great work of the Holy Spirit, is the duty of cultivating a tender religious susceptibility. Christianity is intended to influence the whole life and conversation. Some of its most precious promises relate to the daily conduct and experience of the believer. “I will dwell in them, and walk in them,” saith the Lord. Marvellous condescension ! Blessed is he who, in the living sense of it, abides continually in the filial fear of offending God. His tastes and perceptions being renewed from above, he will separate himself from that which the Lord hateth, and which his Spirit reproves. Faithfulness to the divine requirings in the varied details of life, leads him into nonconformity with the world ; and in this nonconformity he is, of necessity, a marked man amongst the worldly or less restrained. The mode of conducting his business, or of spending his time or his money, that which he does, and that which, on principle, he abstains from doing, must all, more or less, bespeak the change that has been wrought within him. It was a deep consciousness of the essentially practical character of true religion that led our forefathers to be distinguished from others. The simplicity of their personal attire, of their furniture, and of their address, was only what they believed a true conformity to Christ required from them. Often and feelingly did they declare that they affected no singularity, and imposed no merely human restraints ; that they had no pleasure in offending their neighbour, and no stoical indifference to personal suffering ; but that it was in the exercise of a good conscience toward God and man, that they were constrained to

15  
On non-conformity to the world.

On non-conformity to the world. differ from others in these respects. Like them, we plead for conformity unto Christ. The testimony which receive from Him is to simplicity, truth-speaking, and denial. These we continue to esteem to be among the distinguishing features of complete, practical Christianity; by them we trust that our members may ever desire known. L. 1858.

## SECTION VII.

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### EXHORTATIONS TO LOVE AND UNITY.

DEAR friends, the prosperity of truth, the increase of love, unity and peace amongst all Friends, in their respective meetings and in general, is greatly desired by us; and that every one watch against, and shut out all occasions of offences, contentions and divisions, and stop all whisperings, tale-bearing, back-biting and evil-speaking tending thereunto. Be kind and tender-hearted one to another, and earnestly labour for universal love, union and peace, in all the churches of Christ. L. 1689.

Where any hath received offence from another, let him first speak privately to the party concerned, and endeavour reconciliation between themselves: and not to whisper or aggravate matters against them, behind their backs, to the making of parties, and to the widening of the breach. L. 1692.

Among the Gospel precepts, we find it often and strongly enjoined by our Lord Jesus Christ and his apostles to the primitive believers, that they should love one another; and as we are sensible that nothing will more contribute to the peace and prosperity of the Church, than due regard to this injunction, so we earnestly desire that it may be the care and concern of all Friends to dwell therein; and, in the unity of the Holy Spirit, to maintain love, concord and peace, in and among all the churches of Christ. L. 1730. D. 1864.

4      It is our earnest desire that a spirit of love and humility may more and more diffuse itself among us, and influence the hearts of all, so that every one may come to seek peace, and pursue it; and that none be apt to take offence; but each, in his own particular, be more careful to rectify his own failings and imperfections than curious in observing, censuring, and exaggerating those of others. This will lead to the exercise of mutual forbearance and forgiveness one of another; by which the occasions of contention will be avoided, and the churches preserved in a state of peace and tranquillity. L. 1736.

5      Dear friends, do we not know that love is the characteristic of a disciple of Christ; that he that dwelleth in God dwelleth in love; and that, in consequence, the dwelling in God must be interrupted, before mutual love can decay? Do we not know how good and how pleasant a thing it is for brethren to dwell together in unity, and that wherever selfish regards, mutual dislikes, and evil surmisings get in, to dissolve this cementing bond of Gospel fellowship, the comeliness, the good order, and the most solid benefits of religious society are greatly impaired? Where contention is, there is confusion, and every evil work: let us therefore attentively consider and apply the apostle's advice, "With all lowliness and meekness, with long suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace." Actuated by these weighty considerations, we earnestly desire that where anything of distance or disunity is remarked, timely endeavours, and healing measures, in the meekness of wisdom, may be pursued to put a stop thereto, and prevent the spreading thereof, lest any be defiled thereby; and that individuals concerned may not be too tenacious of their own cause or judgment, but stand open to the counsel and advice of their friends, who may be engaged in honest endeavours to repair the breaches which a spirit of dissension

Care to be  
exercised  
towards  
those who  
depart from  
it.

may have occasioned; seeking earnestly after reconciliation and peace, as necessary to their own safety, and to the service of the church; remembering whose counsel this is, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." D. 1782.

From love to Christ arises that stream of love to the brotherhood, which, if suffered to flow in our hearts with unobstructed course, would bear away all malice and guile, and cause all complaints of tale bearing and detraction to cease in our borders. The sacred writings emphatically denominate the grand adversary of mankind by the name of "accuser of the brethren." "Follow," therefore, "peace with all men, and holiness, without which no man shall see the Lord: looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up, trouble you, and thereby many be defiled." L. 1804. D. 1864.

6  
Against  
tale-bearing  
and detrac-  
tion.

To be "made perfect in love," is a high state of Christian excellence, and not attainable but by the sacrifice of selfish passions. No degree of resentment can consist with this state. Some persons are apt to profess that they can forgive those whom they suppose to have injured them, when such are brought to know and acknowledge their fault. But that is little else than a disguised pride, seeking for superiority. The love which Christ commanded to his church goes further than that. "This is my commandment, that ye love one another, as I have loved you." And how did the Lord love the world? Let the apostle answer. "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." And, friends, mark and remember his gracious dying words; when praying for his very persecutors, He said, "Father, forgive them, for they know not what

7  
The impera-  
tive duty of  
forgiveness.

The imperative duty of forgiveness. they do." And shall we expect access for our feeble prayers at the throne of grace, if we harbour any ill will to our fellow-travellers towards immortality? Let us hear again the Saviour of men: "And when ye stand praying, forgive, if ye have aught against any." He doth not allow time for seeing the injuring person become submissive; but,—*Standing, forgive:* for, "If ye do not forgive, neither will your Father which is in heaven forgive your trespasses." O, the excellence of Christian love, and of the temper of forgiveness! L. 1806.

8  
Self-examination as respects love and humility recommended.

Seeing, therefore, the infinite value of love, that indispensable qualification of a true disciple, we are desirous of pressing it on every individual, to examine impartially how far he feels it to flourish in his own mind and to influence all his actions. We believe that nothing will be so favourable to the preservation of this holy disposition as humility of heart, a temper in which we constantly see ourselves unworthy of the least of the Lord's mercies, and dependent only on his compassion for our final acceptance. Seeing also that no awakened mind can be without a view to a better and an enduring state, and that no one knows how soon he may be called to put off mutability, let us bear in perpetual recollection that, in the state to which we aspire, there is nothing but eternal love, joy and adoration, in the presence of Him through whose love we were first awakened.

Encouragement to take the office of peace-maker.

In contemplating this copious subject, we feel disposed afresh to encourage Friends to be prompt in undertaking, and prudent in executing, the blessed office of peace-maker. We believe the patient endeavours of faithful friends will be generally crowned with success, in proportion as their own minds are seeking to Jesus for assistance in performing an office on which He has pronounced his blessing; and in endeavouring to lead the minds of contending persons to a sense of the absolute necessity for all true disciples to live in

peace one with another, and to forgive one another, even as God for Christ's sake has forgiven them. L. 1812.

Dear friends, "be kindly affectioned one to another with brotherly love; in honour preferring one another." May we labour after an increase of that fellowship and sympathy in which we can bear one another's burdens; and in which, if one member of the church suffer, the others can suffer with it; and if one be honoured, the others can rejoice with it. May it be the prayer of us all, that the charity which hopeth, believeth, and endureth all things, may increase and abound amongst us. Bear one with the other in meekness and love, amidst the infirmities of flesh and spirit. "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility;" and may we every one so hold out to the end, that, when the chief Shepherd shall appear, we may each receive a crown of glory that fadeth not away. L. 1833.\*

9  
Mutual love  
and forbear-  
ance com-  
mended.

As the love of God prevails, it leads us to love one another; but how often does the enemy of man's happiness endeavour to scatter and divide! We therefore press it upon every one to examine, whether he is distinguished by this badge of discipleship. Maintain that charity which suffereth long, and is kind; put the best construction upon the conduct and opinions one of another which circumstances will warrant. Take heed, dear friends, with all diligence, that the enemy produce no dissensions among you; that nothing like a party spirit be ever suffered to prevail. Let each be tender of the reputation of his brother; let every one be earnest to possess the ornament of a meek and quiet spirit. Watch over one another for good; and whilst not blind to the faults or false views of others, be especially watchful of your motives in making them a topic of conversation. And in cases in which occasion may require

10  
General  
counsel.

General  
Counsel.

that the failings of others should be disclosed, be well satisfied, before they are made the subject of confidential communication, either verbally or by letter, that your own motives are sufficiently pure. How beautifully are the origin, the motive, and the effect of love set forth by the apostle John, in the fourth chapter of his first epistle. Meditate again and again upon the comprehensive nature of this heavenly virtue, as there described. L. 1834. D. 1864.

11  
Submission  
one to an-  
other com-  
mended.

We are exhorted to be subject one to another. This submission has much tended to our preservation as a religious Society. It was maintained to a great extent among the apostles, and yet individual liberty was not infringed upon. It is good for us to submit to the judgment of the church, and a departure from this practice would lead into confusion. O that that bond of unity and true Christian fellowship which has been so long and so sweetly felt amongst us, may never be broken! L. 1835.

12  
The evils of  
dissension  
and contro-  
versy in the  
Church.

Whilst it is at all times the duty of members of the church faithfully to maintain the truth, and whilst some of them may rightly feel themselves called upon openly to oppose error, we believe that there is hardly any thing more inimical to the growth of vital religion, than indulgence in the spirit of religious controversy. Satan triumphs when he can make the name of Jesus a word of strife and debate among the professed followers of the Lord. If he, our soul's enemy, can but introduce men into his spirit, he cares little how true may be their words. Let us, therefore, each of us mind our own calling, by keeping our eye single to the Lord; and then shall we know that "the fruit of the Spirit" will, in the sight of others, be "in all goodness, and righteousness, and truth," and to ourselves, joy and peace.

It is a precious truth to us in our fallen condition, "that God was in Christ, reconciling the world unto himself, not

imputing their trespasses unto them:" Christ, who knew no sin, who was a propitiatory offering for our sins and for the sins of all mankind, who enlighteneth every man that cometh into the world, and who is ever present with his people, as "their Teacher to instruct them, their Counsellor to direct them, their Shepherd to feed them, their Bishop to oversee them, and their Prophet to open divine mysteries to them,"\* was the foundation of our forefathers; and this foundation is ours. It was to this experimental knowledge of Christ that our early predecessors were engaged to gather all men, that they might really be prepared, sanctified, and made fit temples for Him to dwell in. By one Spirit they were baptized into one body; and, rooted and grounded in love, they were, through the help of their Lord, united one to another in upholding an open and decided testimony to the Gospel in its primitive purity. L. 1846.

Let brotherly love continue. It is the token that we are the children of God, who is emphatically love. It is the evidence that we belong to Christ. The Psalmist compares the unity of the brethren to the anointing oil and the fertilizing dew. Where it is wanting there is no true fragrance or fruitfulness in the Church. May the Lord himself cause this fragrance and this fruitfulness to abound yet more and more amongst you to his praise! L. 1848.

\* George Fox's Journal.

13  
The blessed-  
ness of love.

## SECTION VIII.

## EXHORTATIONS TO LIBERALITY AND BENEVOLENCE.

1     ALL Friends are desired to watch against that spirit of  
<sup>Against the</sup> oppression, which cannot do as it would be done unto in all  
gain of oppression. things; the Lord will hear and relieve the cry of the oppressed, and will break the staff of the oppressor: and oh! that none that profess the Lord's truth may be found in these things which have not the heavenly savour in them, in binding heavy burdens, grievous to be borne, which that spirit will not touch with one of its fingers. And so, dear friends, keep out of all that which raiseth the cry of the oppressed to God, whether in setting of land, or in paying your servants' wages with goods not bargained for; but let there be a clear agreement, and let him who labours for you know what he may expect, and be fully satisfied; that so the blessing of the poor and the weary may come upon you, whether servants or tenants. D. 1678.

2     It is this meeting's desire, that Friends who are landlords  
<sup>Conduct of</sup> may be very tender, for the honour of truth and their own inward good, and for the sake of poorer men, their tenants,  
landlords towards tenants. not to set their lands or tenements at a rack rent, to the oppressing or grinding the face of the poor, or bringing reproach upon the precious truth. D. 1695.

3     Let the Christian duty of visiting the sick be timely  
<sup>On visiting</sup> remembered and practised; it having often left comfort, ease, and sweetness upon the spirits of many, to their very end. L. 1710.

We find ourselves at this time engaged to request that Friends, where provisions and the necessaries of life are dear and scarce, or sickness doth remarkably afflict, would, in proportion to such scarcity and affliction, exert their charitable assistance to the poor; which is our Christian duty, as stewards of the many mercies wherewith the Lord has entrusted us. L. 1729. D. 1810. 4  
On assisting the poor.

And as it has pleased the Lord to favour many amongst us with the outward blessings of this life, in so plentiful a manner that we are placed in a capacity of doing much good, and of exercising offices of Christian love and charity, to the comfort and assistance of the poor and needy; we earnestly recommend to the practice of those whom God hath so favoured, the excellent advice given by the apostle: “Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.” L. 1750. 5  
Advice to those in affluence.

We fear that some of our youth are being trained in habits of expense, in attire, furniture, and attendance, which are not only inconsistent with the simplicity of the Gospel, but a constant call for much of that property which would be better employed in feeding the hungry, and of that time which might be occupied in visiting and cheering the habitations of human misery. “The trimming of the vain world,” said our worthy elder, William Penn, “would clothe the naked one.” It is not, however, with such only that we plead on behalf of the indigent. We wish those who in appearance and manners are generally consistent with our self-denying profession, to be clear that a due proportion of 6  
Expensive habits in youth a hindrance to the exercise of benevolence.

their time and substance is spent in the relief of distress.  
L. 1798.

7      This meeting recommends that Friends may be engaged to relieve the distresses of our fellow creatures, by endeavouring to afford them the means of obtaining a comfortable livelihood for themselves, by relieving the sick and afflicted, by promoting the education of their poor neglected children, and by doing our part to render their situation altogether as comfortable as we would others should do to us, were we in a similar situation. D. 1800.

8      We warmly desire that the moral and religious improvement of every class of our fellow men, and the alleviation of their sufferings and distress, may ever obtain that aid and sympathy, which, in the unlimited love of the Gospel of Christ, should be extended towards the whole human race; and that a disposition for active benevolence may be cherished in every heart; each being concerned to know for himself, in what way, consistently with his private and social duties, he may employ his talents for the good of others, and steadily to persevere in what he may have rightly undertaken, with a constant reference to the divine blessing,—not with a view to popularity or ostentation, but simply as acting the part of a wise and faithful servant, who must give an account to his Lord at his coming. L. 1824.—1825.

9      “Blessed is he that considereth the poor.” It is our desire that we may all of us be kept in that state of watchfulness from day to day, and in that sense of our responsibility to God, in which we may be enabled to ascertain whether a due portion of our time, our sympathies, and our substance is devoted to the great duty of visiting the poor in our respective neighbourhoods, to the inspection of their condition, and to the relief of their wants; and we wish to

put it to our dear young people, to consider whether a larger portion of their time, the means they may have at their disposal, and that which they could spare from the superfluities of life, might not be acceptably devoted to this object. It is important to ourselves, as well as to those who are in need, that the due support of institutions, the object of which is the relief of human suffering, should not be substituted for the personal visiting of the poor in their own habitations, and the administering to their wants. L.  
1844.

## SECTION IX.

## ADVICE IN RELATION TO THE MINISTRY.

- 1      General counsel to ministers. This meeting desires and hopes that you whom the Lord hath gifted with a public testimony for His name and truth, will, in this day of liberty, be diligent to visit the heritage of God in their meetings, and more especially those least frequented. L. 1695.
- 2      Recommended, that Friends who have a gift in the ministry may in all things adorn the Gospel, and also be encouragers and helpers forward of every good and holy order and discipline in the churches, both at home and abroad; being examples of plainness in apparel, lowliness and self-denial, as becomes the ministers of Christ; that both themselves and the ministry be kept blameless. D. 1699.
- 3      Advised, that those who are young in the ministry be careful lest they hurt themselves, or the meeting they speak to, by not keeping strictly to that power which first opens in them to speak, which teaches not only when to speak, but when to be silent. And that those who have been longer in the ministry, may not continue their testimony so long and tedious in a meeting, as to become either unseasonable or unserviceable, not reaching to the present states and conditions of the people. D. 1693.—1809.
- 4      Dear brethren and sisters, all of you have a godly care of judging or contradicting one another in public meetings; or showing marks or signs of division therein, amongst

ministers or others; it being of a pernicious consequence to bring blame or contempt upon the ministry, and a great hurt to our youth and others. L. 1716.

It is earnestly recommended to all Friends, to be very cautious of that spirit which would exalt any for their gifts in the ministry; some having been greatly hurt thereby. D. 1721.

This meeting, taking under its serious consideration the beauty and credit of keeping decency and good order in our meetings for worship, advises Friends every where, to avoid public opposition to a minister not disowned as such by the Monthly Meeting to which he or she may belong, by keeping on their hats in time of prayer, or by any other token of disunion. L. 1723.

This meeting earnestly recommends to Friends who are elders and ministers, to be zealously concerned in diligent waiting on the Lord for his holy aid and assistance; whereby they may come forward in faithfulness, as good stewards, in the discharge of that great trust committed to them; as well as in a self-denying, peaceable, humble, exemplary life and conversation, in all respects. D. 1725.

Advised, that ministers, as well as elders and others, in all their preaching, writing, and conversing about the things of God, do keep to the form of sound words and scripture terms; and that none pretend to be wise above what is there written, and in such pretended wisdom, go about to explain the things of God, in the words which man's wisdom teaches. L. 1728.

We recommend it to the elders in every meeting, that they tenderly watch over all young ministers, and advise

5  
Caution against exalting any for their gifts.

6  
Against public opposition to a minister.

7  
On waiting on the Lord for assistance.

8  
On keeping to the form of sound words.

9

Elders to watch over young ministers. and help them, as they, in the wisdom of truth, may be opened thereunto; nourishing that which is right, and which comes forth in the savour of life, and discouraging every thing that is unbecoming the ministry. L. 1736.

10 We entreat you, that in all your religious meetings appointed for the worship of Almighty God, you wait in humble reverence for the influence of the Holy Spirit. Be cautious not to move, in acts of devotion, in your own will; set not self to work, but patiently attend and wait for the gift and enlivening power of the Divine Spirit; without which your performances will be unacceptable, and like those of old, of which it was said, "Who hath required this at your hand?" L. 1742. D. 1864.

11 Counsel to ministers and elders. We think it needful, at this time, to remind the elders and ministers, that they watch over the youth with an eye of tenderness, for their help and encouragement in virtue and godliness, and especially, that they watch over themselves and their families diligently, that they offend not the little ones, nor be an occasion of stumbling to the weak; but that they walk circumspectly as examples in all blameless conversation, self-denial and plainness. D. 1754.

12 Against a cavilling or criticising spirit. We desire that none may despise the shortness or simplicity of any offerings in the ministry: and that all may be careful not to indulge in a criticising spirit, much less in a disposition to cavil, or to judge their brethren, or in controversy. Such things are highly injurious and unbecoming; they lead off from that individual watchfulness and knowledge of ourselves which are essential to a growth in grace, and they are opposed to the meekness and lowliness of a disciple of Christ. L. 1835.

13 A living rightly-authorized ministry has ever been a bless-

ing to the church; our views on the nature and source of <sup>The nature  
of true</sup> Gospel ministry, have undergone no change. It is the prerogative of Christ Jesus our Lord to choose and put forth his own ministers. A clear apprehension of scripture doctrine, or a heart enlarged in love to others, are not of themselves sufficient for this work. Whatever may be the talents or scriptural knowledge of any, unless there be a distinct call to the ministry, our Society cannot acknowledge it; and except there be a sense of the renewed putting forth and quickening influence of the Holy Spirit, we believe it to be utterly unsafe to move in this office. O, that our dear friends who may be young in the ministry, may take heed to their steps, and keep apart from everything that would draw them from their own exercises; and that they may be preserved in such a lowly, teachable mind, as to avail themselves of the counsel and encouragement of their more experienced friends. May the diffident and fearful, those who go trembling on their way, be strengthened and encouraged; and may all, both elder and younger, be concerned to minister only in the ability which God giveth. L. 1835.

At a very early period of the Christian church a gradual declension crept in, and the truth as it is in Jesus was obscured by the corrupt devices of men. Human wisdom and worldly power grievously interfered in spiritual things; a long and dark night of apostacy ensued: but in the mercy of God, light and truth again broke forth, and we believe that He gave to our predecessors a further insight into the corruptions that had so long reigned among the professors of the Christian name, than had been given to any who had gone before them in the great work of reformation. By the inshining of this light, they saw that the ministry of the Gospel of peace and salvation, through our Lord and Saviour Jesus Christ, is a gift from God himself; that the putting forth of the good Shepherd is to be waited for, from one

The nature of true ministry. time to another, in the exercise of this sacred office, and that it ought only to take place under the renewing of the Holy Spirit, and in the ability which God giveth. We thankfully believe that, from the early rise of our Society, the Lord has been pleased to bestow this gift upon servants and upon handmaidens without respect of persons, and that it has been exercised in His fear, and to the honour of His name; and we would humbly acknowledge that He does not at this day withhold from us this living ministry. We pray that He may be pleased to grant us its continuance and increase, and to keep us from ever desiring any other. That which is uttered under the qualification already set forth, will be delivered in the humiliation of the creature; it may sometimes be only in a few sentences; but as a holy care prevails to move only under the leadings of the Spirit of Truth, unexcited by the activity and affection of the natural man, it will contribute to the edification of the body in love. L. 1842.

15  
Advice to ministers.

And you who may believe yourselves called to bear a public testimony to your Lord, let such a call be accepted as a motive to increased watchfulness and humility. Yield up yourselves wholly to the operations of his Spirit, who sitteth "as a refiner and purifier of silver," to "purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Let self be laid low, and your will be given up to the Lord. Move only as He calls you, and be very watchful to know both the outflowing and the staying of the anointing oil. L. 1861.

## SECTION X.

## COUNSEL TO PARENTS AND HEADS OF FAMILIES.

ADVISED, that parents, both men and women, take care to educate their children in the fear of the Lord, according to the principles of the blessed truth; taking care to restrain them from such company and acquaintance as may allure them from the way of truth, into the vanity of the world: and to restrain them from the many other things that may have a tendency to draw their minds from the fear of the Lord, and from the sense of his blessed truth; that through the sense of truth in themselves, they may so regulate their natural affections, that they may rightly see the states and conditions of their children, so as to give them that advice and counsel that may answer the witness of God in them. D. 1680.

You who are parents of children, labour fervently in spirit, with supplication unto the Lord, that he may give them an inheritance in the truth, wherein they may be enabled to stand up in their generation after you, to his praise and glory, rather than labour to get great inheritances for them in this world, which have proved a snare and temptation to some to shun the cross and embrace the glory of this present world. But let those to whom God hath given riches take the apostle's advice, that they "be not high-minded, but fear," and trust not in uncertain riches; but "be rich in good works, ready to distribute, willing to communicate," and therein be good examples to their children. L. 1725.

Dear friends, our advice and exhortation is, that all mas-

1  
General  
counsel.

2

3

*General  
counsel.*

ters of families, parents, guardians, and tutors of children, would frequently put in practice the calling together of their children and households, to wait upon the Lord in their families, that, receiving wisdom and counsel from Him, they may be enabled seasonably to exhort and encourage them to walk in the way of the Lord, to exercise themselves in reading the Holy Scriptures, and in observing the duties and precepts of holy living therein recommended. L. 1748.

**4** *Advice to masters and tutors.* To all masters and tutors of children we affectionately address ourselves; that in a particular manner it may be your care to caution, and as much as in you lies, to guard the youth committed to your charge, against the dangers and allurements of evil communications, and the reading of profane and immoral writings, those powerful engines of Satan, whether they be such as directly tend to defile the affections, or, with a more specious appearance, to subvert the doctrines of Christianity by a presumptuous abuse of human reason, and by vain and subtle disputations, "after the rudiments of the world, and not after Christ." L. 1766.

**5** *The early religious instruction of children recommended.* As next to our own souls, our offspring are the most immediate objects of our care and concern, it is earnestly recommended to all parents and guardians of children, that early opportunity be taken, in their tender years, to impress upon them a sense of the Divine Being, His wisdom, power, and omnipresence, so as to beget a reverent fear of Him in their hearts; and, as their capacities enlarge, to acquaint them with the Holy Scriptures, by frequent and diligent reading therein, instructing them in the great love of God to mankind through Jesus Christ, the work of salvation by Him, and sanctification through his blessed Spirit. For though virtue descendeth not by lineal succession, nor piety by inheritance; yet the Almighty doth graciously regard the sincere endeavours of those parents, whose early and con-

stant care is over their offspring for good; who labour to instruct them in the fear of the Lord, and in a humble waiting for, and feeling after, those secret and tender visitations of divine love, which are afforded for the help and direction of all. L. 1767.

Among some of the most irksome restraints to the lively dispositions of youth, are often those which relate to speech and dress: but as we know that the ground of our dissent from the world in these things, is Christian simplicity; so we know by experience, that they are often the means of defence against temptation to mingle in the company of such as are unsuitable examples for our youth to observe and to follow. And when, by the gentle intimations of the Spirit of Truth in their ripening understandings, they are entered on a course of self-denial, they will feel you doubly dear to them, for having led them on in the way they should go, and will bless the Lord on your behalf. L. 1808.

The habit of a constant attendance of meetings for divine worship, forms an important branch of the religious education of our youth; we are therefore desirous of impressing on the minds of those to whom they are intrusted, and who themselves may be diligent, to beware how they deprive their children of such opportunities on the week-day. L. 1815.

Our solicitude has at this time been awakened for our young men employed as travellers in business. The exposure of these to the temptations to which they are often unavoidably subjected, has tended to draw aside some from that simplicity, that purity of heart and thought, that strict morality, which our Christian principles require. We would submit to the serious consideration of their parents and employers, the extreme danger of sending forth into such service any young persons whose religious principles are not

The early  
religious in-  
struction of  
children re-  
commended.

Simplicity  
in dress and  
language re-  
commended  
for youth.

7  
Attendance  
of meetings.

8  
Commercial  
travellers.

Commercial fixed, nor their habits formed ; and we would encourage travellers. Friends in different places, where those in this line of employment may travel, to continue and to extend that kind and hospitable notice which has been already manifested L. 1816.

<sup>The duty of  
of early  
religious  
instruction.</sup> 9 Parents, as they watch the opening capacities of their beloved offspring, may instil into them, during their very early years, (a period when prejudice and worldly temptations present but little obstruction to the work,) the first principles of religion. It is their indispensable duty to seek opportunities for this purpose ; that they may impress upon their children the fear and the love of God ; and point their early affections to the blessed Jesus, who laid down his life for them, and who has, in a peculiar manner, called them unto Himself.—“Suffer little children to come unto me, and forbid them not.”

A highly important means for promoting these objects, is instruction in the Holy Scriptures. No study is more interesting to children when it is judiciously presented to their attention. It is a pleasant and most useful employment to store their tender minds with a knowledge of those sacred histories which so beautifully display the wisdom and love of God ; to make them acquainted with the types and prophecies which represented beforehand the coming and character of Christ ; and to point out to them those essential truths which were fully brought to light by the Gospel. In the course of such instruction, their minds ought to be directed to those parts of Scripture which elucidate our peculiar religious testimonies. Thus, as they advance in life, they will know on what grounds their profession rests. An increasing attachment to that profession will also be promoted in them, by their being led to peruse the history of our Society, and especially the interesting lives of our early predecessors.

As Friends are thus concerned to communicate to their tender charge a knowledge of Christian truth, we believe that they will themselves often derive instruction as well as comfort from the work. In prosecuting this work let us always remember that we cannot, of ourselves, produce religion in the mind. On this principle, we must make it our chief object to direct the early and constant attention of our offspring to the Spirit of Christ within them, from which alone can spring the fruits of righteousness: we must wait upon that Spirit ourselves for ability to perform our parental duties; and we must seek the Lord, in prayer, for his blessing upon all our efforts. Teach them, dear friends, that of themselves they can do nothing; let them be accustomed, in early life, to religious retirement; and tenderly advise them, as they may be enabled, to lift up their hearts in prayer to the Author of all their mercies. Thus they will experience preservation; and as they increase in stature, will increase also in favour with God and man.

But never forget, that it should be your care to set that example of a humble Christian, which so beautifully enforces the pure precepts of the Gospel; your own minds must be seasoned with grace; and your labours will only be effectual as they are carried on and blessed by the power of the Spirit of Christ. If, in the discharge of this duty, discouragements should arise, let not these become a cause of dismay. Even these may teach the important lesson, highly necessary to be learned, that it is only as fresh supplies of holy aid are granted, that we can safely labour in this work. The evidence which will at times in mercy be afforded, that Divine Goodness views such efforts with acceptance, and the cheering trust that the continued care of a tender parent may, if not at the time, yet at a future day, be rewarded, are powerful incitements to persevere in the way of well-doing.  
L. 1818. D. 1864.

10  
Counsel to  
parents.

In the earliest periods of life, much of the care of children rests with mothers, and we desire that in all cases their pious endeavours may be strengthened by the co-operation of the fathers. The youthful mind is very soon susceptible of serious impressions ; and we believe that, if parents are careful to watch the most favourable opportunities, they may instil religious truths, lay a foundation for correct principles, and give a right bias to the affections, which may be greatly blessed at a future day. The safe ground on which parents can proceed, is so to live, and so to wait, before the throne of grace, as to be enabled to pour forth their secret prayers for the blessing of the Most High. Then, instead of looking back with bitter regret, if their beloved offspring should deviate from the path of Christian virtue, they may commit their cause with conscious integrity to Him whom they have desired to serve. L. 1821.

11  
The habit  
of early  
obedience  
commended.

Much of the undue liberty indulged in by the youth; is often occasioned by the early indulgence granted to them by the parent : wherefore this meeting tenderly, affectionately, yet earnestly, entreats such as are parents, or have the care of children, that they be very early and firm in endeavouring to habituate them to a due subjection of their will ; that having maturely weighed the injunctions which they find necessary to impose, they suffer them not to be disregarded and disobeyed. The habit of obedience which may thus be induced, will render the relation of parent and child additionally endearing ; and as it will prepare the infant mind for a more ready reception of the necessary restraints of the cross, it may be considered, in part, as preparing the way of the Lord : whilst those who neglect to bend the tender minds of their children to parental authority, and connive at their early tendencies to hurtful gratifications, are, more or less, making way for the enemy and destroyer. L. 1822.

Our sympathy and esteem are peculiarly due to those who are conscientiously occupied in discharging the responsible duties attached to the care of youth. With a right fulfilment of your trust, dear friends, our hopes of a succeeding generation are intimately connected. Your calling is arduous, but of eminent utility ; and one in which you have abundant opportunities to serve the Lord. You have especial need to seek for the wisdom which is from above ; but if, through heavenly help, you have been made instrumental in establishing correct moral habits and sound religious principles, however limited your sphere, you may hope to partake of the blessing of those who turn many to righteousness. We are religiously concerned that our young people of every class, whilst they are receiving that instruction which will fit them for usefulness in after life, may continue to be trained up in the knowledge and love of the Holy Scriptures ; and that they may, in humility and the fear of the Lord, examine for themselves the external evidences of the Christian religion. May they ever be preserved in that teachable, watchful and tender state of mind, in which they will be alive to the perceptible influence of the Holy Spirit, and in which the Lord will be pleased to grant them a right understanding of the way of life and salvation. L. 1833.  
D. 1864.

12  
Counsel to  
teachers.

We have been led at this time deeply to feel how important is the effect of example in the great work of religious training ; and we would affectionately entreat those to whom the care of families is entrusted, to ask themselves, in the fear of the Lord, how far their conduct and conversation, their self-denial and godly simplicity, are calculated to attract to, and to lead forward in the Christian course, the minds of their beloved offspring. Powerful indeed upon others, and especially upon the young, is the influence of a truly religious life. It answers to the witness of God in their hearts

13  
On the  
influence of  
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of early  
religious  
training.

On the influence of example, and the importance of early religious training.

and consciences ; and by this witness they quickly perceive the inconsistencies with the divine law, which may be exhibited in the practice of those who are around them.

The end of all religious training is to bring the mind under subjection to the will of God, to lead our children unto Jesus, that through Him they may obtain the forgiveness of sins, and be taught in His school who was meek and lowly in heart. How, dear friends, shall we prosecute this work, if we have not ourselves submitted to the yoke of Christ and been taught of Him ? We believe that not a few who have been measurably thus instructed, and who are religiously concerned for the welfare of their families, will do well to look around them and consider whether there is any thing in their habits of life, in the indulgences which they allow themselves, the character of their conversation, the persons with whom their children have intercourse, and the books and other publications which are permitted to enter their houses, which is opposed to the training of their families in a religious life and conversation. Let us not esteem any of these things as insignificant.

Parents should beware that they do not cherish the seeds of vanity in their offspring by providing them with ornamental attire, or gratify similar dispositions in themselves by thus decorating even their children of the tenderest age. The will should be early subjected in the authority of Christian love ; and children accustomed, from their very infancy, to a strict adherence to truth-speaking.

Above all things, dear friends, let us seek to impress upon the susceptible minds of our youth the fear and love of their Creator and Redeemer, and the minding of those gentle intimations of His will, which are frequently made by the Spirit of Truth upon the very youthful heart.

Blessed, indeed, is the child who is thus betimes taught of the Lord, and led onwards, amidst the snares of youth, in His holy way. Well is known to many children that struggle

described by the apostle, "the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other." And it may be the privilege of those who have the charge of youth, by example and by word, to help them in these conflicts, and strengthen them to cleave to the Lord. And O! may it not be, that any of these little ones are offended and stumbled by the conduct of those to whom they look up as their instructors and examples. L. 1842.

Education, in the largest and most comprehensive sense of the word, constitutes an important branch of Christian discipline: it was strongly enjoined in the precepts of the Old Testament; it held a conspicuous place in the Church of Christ in its earliest days; and in our own Society it has ever been an object of concern and solicitude. Our fore-fathers were men fearing God: in this fear it was their honest concern to keep themselves from the corruptions of the world: they had deep experience in that warfare in which "the flesh lusteth against the Spirit, and the Spirit against the flesh;" and through the mercy of God in Christ Jesus, and by the working of His power, they were brought into that liberty and peace, and that hope for the life to come, which are set before us in the Gospel. They had a strong sense of the inherent tendency of the heart of man to pride and vanity, and that these corrupt propensities could not be overcome but by the power of the Spirit of God; hence their great aim in the religious education of their children, was to turn their minds to those secret convictions by which the Lord is pleased, even in very childhood, to visit the soul of man: they sought to bring their little ones to Jesus; and many were those in whom this godly care was eminently prospered. The earlier and later periods of our history furnish us with instances of young people trained up in the nurture and admonition of the Lord, who, having borne the yoke in

14  
On the  
religious  
education  
of children

On the  
religious  
education  
of children.

meek submission to the restraints of that wisdom which is from above, approved themselves in after life good soldiers of Jesus Christ, enduring hardness for his sake. And many have been the instances of children, who, gathered to the bosom of their Saviour in their very tender years, have given testimony, upon the bed of sickness and at the approach of death, to the efficacy of that living faith in Christ, which had been nurtured within them by the watchful and Christian care of their parents. Out of the mouth of babes and sucklings the Lord has perfected praise. L. 1844.

15     How many parents there are amongst us whose yearning Exhortation to parents. of heart towards their beloved offspring often prompt the secret aspiration on their behalf, that they may be preserved from the evils that are in the world ; and yet how few of these are to be found training up their children in all respects in a religious life and conversation, consistent with our Christian profession, or, in other words, “ in the nurture and admonition of the Lord.” What is it, dear friends, that hinders us in this important work ? Are we seeking, in all simplicity and faithfulness, to follow our Divine Master, so that we may be prepared to lead to Him these precious objects of our solicitude ? or, are we conscious that our own minds are so much occupied with other things, as to disqualify us in great measure for a right exercise of spirit on their account ? Let us also be willing to enter into a serious and impartial examination, whether our own conduct in any respect is such as to present a cause of stumbling to those under our care. Unless we are concerned to know the Lord for ourselves, we cannot availingly, and with living energy, invite our children to seek this saving knowledge ; nor can we justly expect that our precepts will sink into their hearts, unless they are enforced by the influence of a holy life and conversation. We apprehend that many amongst us, as they lay these things to heart, will find that there is great

need to cherish a deeper exercise of mind on this account <sup>Exhortatio</sup> than they have been wont to dwell under ; and that, as they <sup>to parents.</sup> yield to this concern, they will have to separate themselves from, and to part with many things that have hitherto been causes of weakness to them. May there be a willingness to bring our deeds to the light, and in unreserved submission to the discoveries of the divine will, to cleanse our hands from all that has a tendency to unfit us for the work to which we are called. D. 1850.

To the Christian mother the precious infant is committed with the implied charge on behalf of its heavenly Parent,—  
Take this child and nurse it for Me.

16  
Counsel  
to the  
Christian  
mother.

How solemn are the responsibilities thus involved, and how needful that the parental obligations should not be put aside or turned away from, under any feeling of discouragement or want of qualification ! It is not on the highly gifted parent alone that the duty is imposed of training up his children in the fear of God, and in the knowledge of the Holy Scriptures ; it is a charge laid upon *every* parent ; and the sense of our own insufficiency, however deeply felt, will prove no valid plea for neglect, when we are called to account for the trust committed to our keeping. Let none, whilst endeavouring, with single-minded earnestness and in reliance upon higher aid, to discharge this duty, doubt that ability will be granted to them ; let them rather believe that they will reap the reward of their efforts in a blessing upon their children and upon themselves. The endearing relation which subsists between parents and their tender offspring, ought surely to awaken in the hearts of the former earnest breathings of spirit, that they may be helped to train their children, even from very early years, in tenderness of conscience, in obedience to the restraints and guidance of the Holy Spirit, and in the love of Christ our Saviour.

How appropriate and how interesting would be the occu-

Counsel  
to the  
Christian  
mother.

pation of a few minutes each evening before retiring to rest and of larger portions of time on First-days, in hearing each child of a family repeat to its parent a scripture text learned during the day, or passages from the Psalms and the prophecies, or from the parables and precepts of our Lord ! Whilst such exercises would richly store the memory and strengthen the intellect, how many opportunities would they afford to the watchful parent, to impart some lesson of Christian practice, or to present some simple view of divine truth ! How might the child's feelings be interested, its sympathies awakened, and its affections warmed and cherished, in listening to the beautiful narratives of Abraham's faith, of Joseph's filial obedience and purity, of Samuel's early piety, of Jonathan's and David's friendship, of the undaunted faithfulness of Daniel and his three companions to their God ; and, above all, of the meek and patient suffering of the Holy Redeemer, his tender love for children, and his wonderful works of beneficence and power ! Nor are the warnings conveyed in the narratives of the flood, of the destruction of Sodom and Gomorrah, of the forty years' wanderings of the Israelites of Gehazi, of Ananias and Sapphira, and of many others, to be unheeded or unimproved. How often have the lessons of childhood, thus given, been remembered through life ; and how often has the tone of religious feeling thus early implanted, been the instrument of preservation through youth and the blessing of manhood and old age ! L. 1857.

## SECTION XI.

## COUNSEL TO EMPLOYERS.

A RELIGIOUS care is recommended toward our servants, that all appearance of pride, idleness, and vain conversation in them may be discouraged; and that they may be exhorted to attend public worship, and have a sense of God's love upon their spirits, and therein partake of the sweetness of truth; and in the discharge of their duty to God, and to their masters and mistresses, know peace in themselves. L. 1718.

May those who have the ability to employ servants, whether professing with us or not, sympathize with them in their labours, delight to render them happy, and seek for that disposition which can lead them along as fellow-travellers in the road to the city of God. Various are the means by which this may be attempted. The principal one certainly is, the keeping of the mind attentive to the discoveries of Truth; and, as a perusal of the Scriptures is the frequent employ of many families, we desire that the servants may be made partakers of the benefits resulting from the practice, and from occasional opportunities of retirement in spirit. L. 1805. D. 1810.

This meeting has been impressed with the importance of the exercise of a due care towards young persons who are taken as apprentices by Friends. It may be thought that an additional responsibility attaches to the taking of those in profession with us in that station, or as shopmen or servants;

**Advice to employ members of our Society:** but this meeting trusts that if, from a sincere desire to protect such individuals, Friends were willing to give them a preference, a real satisfaction would arise from it; and we further desire that those who fill the station of master, may endeavour to discharge the important duties which devolve upon them, in a moral and religious care of those who are employed in their service.

**And to exercise care over young persons.** We are comforted in the persuasion that the care and instruction which many in early life have received in our public schools have been a blessing to them, and we are anxious that both masters and other Friends in the meetings in which these and other young persons reside, may watch over them for good, and be willing in various ways to show an affectionate interest in their comfort and welfare. A few kind expressions arising from a solicitude for their moral and spiritual good, offered in love as opportunities occur, may have more effect than is at the time apprehended. L. 1828.  
D. 1864.

**4 Care to-wards ser-vants and apprentices.** This meeting recommends Friends who have the charge of servants and apprentices, to extend kind attention and care towards them, and to make such domestic arrangements as may enable them to attend public worship duly and punctually, and to promote their employing the portions of the First-day of the week not so occupied, in a manner becoming the professors of the Christian name. L. 1833.

## SECTION XII.

## COUNSEL TO THE YOUNG.

DEARLY beloved young friends, in much affection and tenderness we exhort you, above all things, to give diligent heed and attention to the voice of the Spirit of Christ speaking in the secret of your own consciences, reproving for evil, and speaking peace when you do well. For this, as it is closely and reverently regarded, will not only season your minds with a holy fear of offending the great Majesty of heaven and the whole earth, and thereby be a means of preserving you from the vices, vanities, and allurements of this world; but will also influence you to seek after, and pray earnestly for, that wisdom which is from above. Happy are the youth who thus give up to serve the living God with full purpose of heart! How inexpressible are the blessings which those who are thus early devoted to serve the Lord, bring upon themselves! And how do they cause the hearts of their parents and friends to overflow with joy and thanksgiving to the Author of all our mercies; and the Church of God to magnify his name, for the continuance of his goodness to his people, from one generation to another! Whilst the ungodly and disobedient, and such as, contrary to the tender entreaties and admonitions of their parents, the counsel of their friends, and the dictates of the Spirit of Truth in their own hearts, give the reins to their unruly passions, wound their parents with grief and affliction, become themselves a reproach to their Christian profession, and often render their own lives short and miserable, attended with such reflections as these: "How have I hated instruction,

1  
General  
Counsel

**General Counsel.** and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!" O that all such may return unto the Lord, whilst the day of his gracious visitation is extended unto them; for the Lord delighteth not in the death of a sinner, but willeth the salvation of all! L. 1751. D. 1864.

**2** **First temp-tations to be resisted.** Beloved youth, in an especial manner guard against the first sacrifices of duty to inclination. If ye curb inordinate desires in their infancy, your victory over future temptations will be the more easy; and, through faith in Him that hath loved us, and hath overcome, ye will in time be more than conquerors; but if ye shrink from the conflict, or resign the victory to the tempter, ye will be despoiled of the armour designed to preserve you in future assaults; and, it may be, ye will be unable to resist, in your further progress through life, temptations which, in the fresh morning of your day, ye would have held in abhorrence. L. 1795.

**3** **Early obedi-ence to Christ com-mended.** We exhort all, but particularly the dear youth, to mind the visitations of Christ, who is the life and light of his people; let your wills be subject to His will; attend to the day of small things; and say not within yourselves, that it is time enough to give up to Divine requiring when you are farther advanced in years, but believe that now is the accepted time, and that your submission to the dictates of the Holy Spirit, and perseverance in the path of duty, will be crowned with immortality and eternal life. D. 1805.

**4** **On reading the Scrip-tures.** In considering this subject, [the reading of the Scriptures,] our younger friends have been brought to our remembrance with warm and tender solicitude. We hope that many of you, dear youth, are no strangers to this practice, and to some we trust it has already been blessed. Hesitate not to allot a portion of each day to read and meditate upon the

sacred volume in private: steadily direct your minds to Him who alone can open and apply the Scriptures to our spiritual benefit. In these seasons of retirement, enter into a close examination of the state of your own hearts; and as you may be enabled, pray to the Almighty for preservation from the temptations with which you are encompassed. X

Be very careful, we beseech you, not to read publications which openly, or indirectly, inculcate a disbelief in the benefits procured to us by the sufferings and death of Christ, in the divinity of Him our Lord and Saviour, or in the perceptible guidance of his Spirit. L. 1815.—1820.

*B* Dear young friends, earnest have been our desires that you may all not only be professors with us, but, by obedience to the Spirit of Christ, become real possessors of the truth as it is in Jesus. We are persuaded that, in the eyes of many amongst you, the truth has indeed appeared lovely: why then is there not a full surrender to its power and to its convictions? The Lord loveth an early sacrifice. His numberless blessings call for your gratitude and your allegiance. And mournful, indeed, will be the reflection, should your days be lengthened to advanced age, that you have slighted the mercies of a gracious Creator, that you have preferred the love of the world and its fading pleasures, and that there can be no peaceful retrospect on devotedness to his cause. L. 1818.

We recommend to such of our young friends as know and approve what is excellent, and may have been strengthened in some small degree to practice it, not to shrink from modestly yet faithfully counselling their associates in early life, when they may be deviating from the path of duty. A tender caution may be received with peculiar advantage, when those to whom it is given know that their counsellors are still alike subject to the same temptations to which they are exposed. L. 1827. X

<sup>7</sup> Our sympathy is awakened for our young men who are sent out as commercial travellers. This occupation renders it highly important to maintain, through holy aid, a firm and Christian course of conduct. The employment leads to the frequenting of inns. The company there met with is often inimical to a growth in grace, and exposes to intemperance and other vices. When young men are thus from home we affectionately exhort them to seek the company of Friends, and gratefully to avail themselves of those kind and hospitable attentions which are offered to them. It is very important that their arrangements be such, as that they can spend the First day of the week where our meetings for worship are held; and that, as far as practicable, they attend also a week-day meeting. L. 1834.

<sup>8</sup> The more our young friends are engaged to dwell in true humility, that respect for age and experience which has ever characterized every well regulated community, both civil and religious, will evince itself. It was an injunction to Israel of old, and we regard it as a standing precept, "Thou shalt rise up before the hoary head, and honour the face of the old man; and fear thy God." L. 1835.

<sup>9</sup> The circumstances of our beloved young friends, whether under the shelter of watchful parental care, or exposed to the temptations of the metropolis and other large towns, have at this time had our very serious consideration. We do not forget the temptations of our early life, and especially those incident to our entrance upon general intercourse with the world; they were slippery paths to us, and with humble thanksgivings to God we call to mind the tender care of his fatherly providence, the pleadings of his warning voice, how He strove with us, and his forbearance towards us. We know, that up to this hour we have nothing to depend upon but the free mercy of God in Jesus Christ our Lord; but

Counsel to  
those who  
live in large  
towns.

through the abounding of His grace renewed unto us, we <sup>Counsel to those who live in large towns.</sup> cannot but express our strong solicitude—our prayer, that it may please the Lord to deal graciously with you, dear young friends; that He may never take his Holy Spirit from you, but deepen and strengthen your convictions of the guilt of sin, its hatefulness in his holy sight, and its certain and awful consequences to the impenitent and unconverted. O! that we could induce you duly to appreciate these tokens of our Heavenly Father's love, and that nothing might ever tempt you to call in question the divine origin of those secret checks in the conscience, those monitions and faithful warnings, those pleadings of the Holy Spirit with the mind of man, by which our Heavenly Father would draw us to himself, and make us rich partakers of that pardon and reconciliation which He grants to his believing and contrite children, through the blessed intercession of our Saviour. Open your hearts to Him that standeth at the door and knocks; suffer his love to prevail; strive to enter in at the strait gate: we press it upon you with the most earnest and tender entreaty, because we are aware that there is much by which many of our young people are surrounded at the present day, which would draw them away from the humbling discipline of the cross, and induce them to seek an easier path to the kingdom. The words of our Lord are simple, plain, and full, and they commend themselves to the enlightened conscience—"Strait is the gate, and narrow is the way, which leadeth unto life."

L. 1837.

For you, dear young friends, the objects of our sympathy and love, we would express our strong desire, we believe we <sup>On coming to Christ.</sup> may say our fervent prayer, that the ever-watchful care of the heavenly Shepherd may be over you for good: yours is a period of life beset with many and strong temptations; even in the most favoured allotment there are snares both secretly and more openly laid for your feet. O! that we

On coming to Christ could prevail with you all to come unto Christ, to confide in Him as your Saviour, and to enter upon the warfare against the lusts of the flesh, the lust of the eye, and the pride of life. If happily your hearts have been made tender before the Lord, and you know what it is for the hand of God to be upon you, beware that you never resist the working of his power; be frequent in presenting yourselves before the Lord; commune with your own hearts; watch for the gentlest intimations of his Holy Spirit; and in whatever little acts of dedication He may call for the acknowledgment of your love and allegiance, give yourselves up to his service with a willing and ready mind; think on the blessing pronounced upon the pure in heart; ask of God that He will keep you from evil thoughts and corrupt imaginations; that in your intercourse with the world and one with another, in your words and all your conversation, you may be blameless and harmless.

L. 1844. D. 1864.

11 Dear young friends, we are persuaded that many of you are no strangers to that holy influence which would draw you from all that is of a polluting tendency, either in the evil disposition of your own minds or in the world. Your hearts have at times been touched with a sense of the love of your Heavenly Father, and living desires have been raised within you, that you may become more acquainted with Him—even, that you may know Him, the only true God, and Jesus Christ whom he hath sent, for this is life eternal. Accept, we earnestly entreat you, these visitations of heavenly love, and turn away from all that would deprive you of that tenderness of spirit into which you are thus brought. Your safety may very much consist in avoiding the company of light and thoughtless persons; their conversation cannot profit, and may be hurtful to you: shun also the reading of frivolous and contaminating publications; these abound under various forms at the present day, and are a snare to many: seek fre-

quent occasions of retirement, and be often concerned to lift <sup>On coming</sup> up your hearts in living aspirations to the Most High, that you may be preserved in His fear. You are surrounded by many temptations; but as you abide in watchfulness, and mind the secret checks and limitations of the Holy Spirit, you will experience preservation. Dear young friends, if such be the engagement of your early days, how consoling to those interested for your welfare will become the prospect of your future lives: trained in the school of Christ, and your hearts enlarged in his love, and in the knowledge of his law, you will be prepared to serve Him in whatever way He may be pleased —; and as you are faithful to Him, He will crown you ~~in~~ favour in this life, and finally, through the power of ~~in~~ coming love, make you His for ever. D. 1846.

Our solicitude has been awakened in a very lively manner 12 on behalf of our younger friends, many of whom we believe <sup>And obedience to</sup> may be addressed as the visited and called of the Lord. <sup>Him.</sup> May nothing be permitted to turn you aside from the path of simple obedience. Be willing to learn of Him who was meek and lowly in heart: under His holy discipline every aspiring thought will be brought into subjection, and you will be clothed with humility, an ornament far surpassing in beauty and in worth all that this world can invest you with, and a state wherein, as you abide in it through life, the blessing of Divine preservation will be yours. As all that you have yet been given to see of the excellency there is in the truth, and of the glory of the Lord's house, may be but as a glimpse compared to the fulness that awaits you; so those lessons hitherto taught you in the school of Christ, may be no more than the very rudiments of what are yet to be unfolded to you. Oh! that we could impress on you a deep and lasting sense of the safety—yea, the blessedness—of a lowly and teachable mind! There is a knowledge that puffeth up, which the apostle warns us

On obedience to Christ. against; but as you dwell in the fear of the Lord, and are concerned to do the will of your Heavenly Master, He will fulfil unto you his gracious promise, and give you to know of his doctrine, opening to your understanding, as you are prepared to receive them, "wondrous things out of his law." Press earnestly, therefore, after an inward acquaintance with your Lord and Saviour, in which may be summed up all that the most tender interests can crave on your behalf; for "this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." D. 1851.

13      Beloved younger brethren and sisters, may you more and more feel that you are not your own; that you are bought with a price! Where much is given, there, in the great day of final account, will much be required. May all your talents be freely offered unto the Lord, and consecrated to his blessed service. May every crown be cast at the feet of Jesus. Bear in mind that the unfaithfulness or infirmities of others, whatever be their age or station, will furnish no excuse for you; and that, with the Gospel liberty which it is your privilege so peculiarly to enjoy in this religious Society, the inconsistency of others, real or apprehended, will not excuse you, as you grow in Christian experience and attainment, from the faithful exercise of all those gifts which it may please the Lord in his mercy to bestow upon you, to your own comfort, to the help of the church, and to the praise of His great and worthy name. The prize is before you: it is a prize not of earth but of heaven; not a corruptible crown, but an incorruptible: to be obtained, not without conflict, through repentance, through the forsaking of sin, through the way of the cross, through the life of faith, looking unto Jesus. Press on towards this prize, we entreat you. Shrink not from the warfare: yield up your hearts unreservedly unto Him who will fight for you, the Captain of your salvation. So shall the crown immortal be yours: so shall

Exhortation to press towards the prize.

you for ever rejoice in God your Saviour, and adore His Exhortation  
abundant mercy who hath prepared for those that love Him to press  
“an inheritance incorruptible, and undefiled, and that fadeth towards  
not away.” L. 1851. D. 1864.

*Stop*

Strong are our desires for you ng friends, 14  
that you may know the work of the Lord to be begun, And to seek  
but to be carried forward in your hearts. Dwell under the growth in  
power and discipline of the Spirit of the Lord. Give place grace.  
to no views which would in the least degree weaken your  
faith in the mysterious but sacred and all-important doctrines  
of that salvation which is in Christ: feeling your own weak-  
ness and the limited powers of the human intellect, may you  
accept these doctrines in reverence of soul, in simplicity, and  
in godly sincerity. Pray that you may be kept in that  
humble, dependent state of mind in which the Lord, by his  
Spirit, often gradually unfolds the deep things of his king-  
dom, and grants a holy settlement in the experience of their  
reality. Love not the world nor the things of the world.  
Under a sense of the many temptations which beset your path,  
earnest is our concern that you may now, in early life, choose  
the Lord for your portion. Set apart at least a short time  
daily for private retirement and prayer. Seek for the guid-  
ance of the Holy Spirit. Thus will you be favoured to  
escape many trials, and practically to realize the truth, that  
“Godliness is profitable unto all things, having promise of  
the life that now is, and of that which is to come.” Let not  
pleasure, profit, or advancement in life be your first desire,  
but be concerned above all things to know your calling and  
election in Christ to be made sure. L. 1851. D. 1864.

Tenderly do we sympathize with those beloved younger 15  
friends who feel that they are, as it were, passing through the On walking  
wilderness, and whose souls are often discouraged because of in the  
narrow way. To the young disciple the conflict is at times severe.

On walking Temptation is strong, whilst the heart is weak, tremblingly in the halting between Christ and the world. In straits such as these, may you never yield to the suggestions of the carnal mind. Consult not how far you may safely indulge yourselves, or how nearly you may approximate to the ways and habits of the world. Be in earnest to realize a yet closer and more dependent walk with God. The faith that leads you unto Christ will, as it is exercised, give you the victory through Him. To our fallen nature the path of the cross has ever been a strait and narrow path; but He who hath appointed it will make it easy, and even full of joy, to them that are led by Him; not by widening it, or changing its course, but by bringing their wills into harmony with it. Gently, and at times very gradually, yet surely, does He accustom them to his yoke, and prepare and strengthen them for the difficulties of the way. In submitting to His training, beloved younger friends, is true liberty to be found. In the service of Christ you will find abundant scope for the right employment of every talent, and in the enjoyment of his love your cup will overflow with blessing and praise. L. 1858.

## SECTION XIII.

## ADVICE IN RELATION TO MARRIAGE.

We earnestly advise and exhort all young and unmarried Friends, that before making any procedure upon account of marriage, they, in the first place, wait upon the Lord for counsel and clearness in this weighty concern: and we also advise that they do not make any procedure one with another, without applying to their parents or guardians, and duly waiting upon them for their consent and agreement therein; that they may not be led by any forward or uncertain affections in this great concern, to their own hurt, the grief of their friends, and the dishonour of truth. L. 1690.  
D. 1864.

Advised, that at the time of the celebration of marriages, no excessive, sumptuous, or costly preparations be made, but that which is comely and decent, and adorns the gospel, out of all extravagancy in words, deportment and behaviour; so that whatever we do, whether we eat, drink, marry, or give in marriage, all may be done in that weighty spirit that honours the Lord and his blessed truth; which will be well pleasing unto Him, and cause his blessing on what we do.  
D. 1681.

Parents are tenderly advised not to make it their first or chief care to obtain for their children large portions or settlements in marriage; but rather to be careful that their children be joined in marriage with persons of religious inclina-

On seeking  
counsel of  
the Lord,  
and obtain-  
ing consent  
of parents.

2  
Against  
excessive  
entertain-  
ments, &c.

3  
Caution  
against  
making  
worldly ad-  
vantages a  
primary  
object.

tions, suitable dispositions and temper, sobriety in manners, and diligence in business; and carefully to guard against all mixed marriages, and unequal yoking of their children.  
L. 1722.

4  
General  
counsel, and  
against  
marriages  
where dif-  
ference of  
religious  
views exists.

Marriage, being a divine ordinance and a solemn engagement for life, is of great importance to our peace and well-being in this world, and may prove of no small consequence with reference to our state in that which is to come; yet it is often too inconsiderately entered into, from motives inconsistent with the evident intention of that unerring Wisdom by which it was primarily ordained; which was for the mutual assistance and comfort of both sexes, that they might be meet-helps to each other, both in spirituals and temporals, and that their endeavours might be united for the pious and proper education of their children, in the nurture and admonition of the Lord, and for suitably qualifying them to discharge their duty in their various allotments in the world. Marriage implies union and concurrence, as well in spiritual as in temporal concerns. Whilst the parties differ in religious views, they remain disunited in the main point; even that which should confirm and increase their mutual happiness, and render them helps and blessings to each other.

To prevent falling into such engagements, it is requisite to beware of the paths that lead to them—the sordid interests and the ensnaring friendships of the world, the contaminating pleasures and idle pastimes of earthly minds; also the various solicitations and incentives to festivity and dissipation; likewise especially too frequent and too familiar converse with those from whom may arise a danger of entanglement, by their alluring the passions, and drawing the affections after them.

For want of due watchfulness, and obedience to the convictions of the Holy Spirit in their consciences, many have wounded their own souls, distressed their friends,

injured their families, and done great disservice to the church, by these unequal connexions; which have proved an inlet to much degeneracy, and mournfully affected the minds of those who labour under a living concern for the good of all, and for the prosperity of the Truth upon earth.  
L. 1777. D. 1839.—1864.

We think it right at this time to remind our members of the ancient testimony of our Society, that marriage is not a mere civil contract, but a solemn religious engagement; that it is God's ordinance and not man's; and, therefore, seeing that the legislature has fully confirmed us in our privilege of solemnizing marriage according to our own long-established usages, we desire that none of our members may be found departing therefrom. L. 1848. D. 1864.

5  
Against marriages not according to our rules.

This meeting is impressed with a sense of the vast influence, either for good or for evil, which marriage exercises on both the temporal and the spiritual condition of man, and earnestly desires that, in the choice of a companion for life, all may seek unto the Lord for His guidance; not allowing any merely exterior advantages to be the primary motive, and bearing in mind that an accordance in religious principles and practice is essential to the perfectness of such a union.

6  
On the importance of right unions in marriage.

And seeing that the real enjoyment of life is far more effectually secured by contentment, with simple habits, than by any appearance or mode of living which entails anxiety or risk, we would strongly advise parents, whilst they exercise a prudent care over the interests of their children, not to be unduly anxious to secure worldly advantages for them on entering the marriage state. And we would affectionately encourage our younger members, when looking towards this most important step, to be satisfied to set out in life in a manner befitting their circumstances, instead of seeking to imitate, in their style of living, the example of

On the importance of right unions in marriage. those who possess larger resources: they would thus, on the one hand, avoid the necessity of unduly deferring the union; and, on the other, be less exposed to the temptation of launching into business beyond their means.

And may it ever be borne in mind that, marriage being a Divine ordinance, its solemnization should in all cases be conducted in the fear of the Lord, and in humble dependence on His blessing. On these deeply interesting occasions, let there not be in the attire of the parties themselves, or in that of their relatives and friends attending, any display becoming an assembly of Christian worshippers; and may the subsequent proceedings of the marriage day, which will be characterized by cheerful enjoyment, never pass the boundary line of Christian simplicity, moderation, and self-restraint.

L. 1857.

## SECTION XIV.

## ADVICE IN RELATION TO THE AFFAIRS OF THIS LIFE.

LET Friends and brethren in their respective meetings 1  
 watch over one another in the love of God and care of the <sup>On over-</sup>  
 trading.  
 Gospel ; particularly admonishing that none trade beyond  
 their ability, nor stretch beyond their compass ; and that they  
 use few words in their dealings, and keep their word in all  
 things. L. 1675. D. 1864.

Let care be taken everywhere, that all who profess the 2  
 truth, keep in it, and take heed of running into debt, by  
 coveting a great trade, beyond their abilities, whereby they  
 may come to break their words, and people be kept out of  
 their own. D. 1677.

It is advised and earnestly desired, that the payment of just 3  
 debts be not delayed by any professing truth beyond the time  
 promised and agreed upon ; nor occasion given of complaint  
 to those they deal with, by their backwardness of payment  
 where no time is limited ; nor any to overcharge themselves  
 with too much trading and commerce, beyond their capacities  
 to discharge with a good conscience towards all men ; and  
 that all Friends be very careful not to contract debts, so as to  
 endanger the wronging of others and their families ; nor to  
 break their promises, contracts, or agreements, in their buying  
 or selling, or in any other lawful affairs. L. 1692. D. 1864.

Knowing how quickly many are removed by death, it is 4  
 weightily recommended that care be taken in each Monthly

Advice to  
make wills  
in time of  
health.

Meeting, that Friends who have property to dispose of, by will or otherwise, be advised to make their wills in time of health, and strength of judgment; to prevent the inconveniences, loss, and trouble that may fall upon their relations and friends, through their dying intestate. Making such wills in due time can shorten no man's days, but the omission or delay thereof has proved very injurious to many.  
L. 1691.—1703. D. 1864.

5  
On making  
wills.

Friends are earnestly recommended to employ competent persons and of good repute to make their wills; as great inconvenience and loss, and sometimes the ruin of families, have happened through the unskilfulness of some who have taken upon them to make wills. And Friends are advised, in making their wills, to have a strict regard to justice and equity, and not to be actuated by caprice and prejudice, to the injury of those who may have a reasonable expectation from their kindred and near connexion; nor (although occasion may have been given or taken,) to carry any resentment to the grave, remembering that we all stand in need of mercy and forgiveness: also that none postpone making their wills to a sick-bed—an improper season to settle our outward affairs, even if we should be favoured with a clear understanding; which ought not to be diverted from a solemn consideration of the approaching close of life. L. 1782. D. 1864.

6  
Against  
hazardous  
enterprizes.

It is our earnest desire that Friends be very careful to avoid all pursuit after the things of this world by such ways and means as depend too much on hazardous enterprises; but rather content themselves with such a plain way and manner of living as is most agreeable to the self-denying principles of the truth which we profess, and most conducive to that tranquillity of mind that is requisite to a religious conduct. L. 1724. D. 1864.

It is the sense and judgment of this meeting, if any fall short of paying their just debts, and a composition be made with their creditors to accept of a part instead of the whole, that, notwithstanding the parties may be legally discharged of any obligation to pay the remainder, yet the principle of universal righteousness enjoins full satisfaction to be made, if ever the debtors are of ability. And in order that such may the better retrieve their circumstances, we exhort them to submit to a manner of living in every respect the most conducive to this purpose. L. 1759. D. 1864.

The moral  
obligation  
to pay debts  
even though  
legally re-  
leased.

We warn all against a pernicious practice too much prevailing, which hath often issued in the ruin of those concerned therein, viz. that of raising and circulating a fictitious kind of paper credit, by what are called accommodation bills, with acceptances and endorsements to give them an appearance of value without an intrinsic reality: a practice highly unbecoming that uprightness which ought to appear in every member of our religious Society, and of which practice we think it our incumbent duty to declare our disapprobation and disunity therewith, as absolutely inconsistent with the truth we make profession of. L. 1771. D. 1864.

Against  
fictitious  
paper  
credit.

We are engaged to caution every individual against imprudently entering into joint securities with others; for by these practices many innocent wives and children have been inevitably and unexpectedly involved in ruinous and deplorable circumstances. We therefore earnestly desire Friends to keep strictly on their guard, that none, through any specious pretences of rendering acts of friendship to others with safety to themselves, may risk their own peace and reputation, and the security of their families: in order hereunto, we recommend this salutary advice of the wise man to their especial notice and regard: "Be not thou one of them that strike hands, or of them that are sureties for debts. If thou hast

9  
Against en-  
tering into  
imprudent  
securities.

nothing to pay, why should he take away thy bed from under thee?" L. 1771.

10      It is earnestly recommended, that Friends frequently inspect the state of their affairs, and when any find themselves unable, or have not more than sufficient to pay their just debts, that they immediately disclose their circumstances to some judicious friends, or principal creditors, and take their advice how to act, and be particularly careful not to pay one creditor in preference to another. L. 1782.

11      We believe the want of punctuality in fulfilling engagements may in great measure be the consequence of launching out into business beyond the limitations of the Truth; sorrowful experience in divers instances serves to evince the want of care in this particular, and we caution all Friends against this dangerous practice, whereby many have brought distress not only on themselves and their families, but on others, to the great reproach of the Christian name: we recommend that Monthly Meetings, and overseers and other concerned Friends, be particular in timely giving advice and caution herein. D. 1808.

12      The subject of members of our Society dealing in spirituous liquors, having particularly claimed the attention of this meeting, it is strongly recommended to the different Quarterly Meetings, to direct their Monthly Meetings, where any of our members are concerned in this line of trade, to make appointments to visit such, and to endeavour to persuade them speedily to withdraw from a traffic of such injurious and lamentable consequences. D. 1815.

13      The subject of any of our members being concerned in the making or selling of spirituous liquors, has been under weighty consideration, and we are of the judgment that it is incon-

sistent for any of us to be engaged therein, believing the <sup>Against dealing in spirituous liquors.</sup> improper use of spirituous liquors tends much to produce crime and misery. We earnestly entreat those who are in any manner concerned therein, seriously to consider, whether they are not, for the desire of gain, encouraging that which they ought to view with abhorrence; and that they do, as speedily as possible, withdraw from such a traffic. D. 1826.

It is the duty of all frequently to inspect the state of their affairs; and if reverses should occur, to ascertain and know for themselves that they are fully justified, as honest, upright men, in going on with their business. Such an examination would be greatly facilitated by all being very careful to keep clear accounts; that whether they may be taken off by death, or it may be needful to exhibit those accounts to others, the same may appear perspicuous and intelligible.

And we would affectionately encourage Friends, who find themselves in embarrassed, or even in doubtful circumstances, not to hesitate, or be ashamed, to disclose their affairs to men of upright character, in whom they can confide. Such a timely procedure would, we believe, often save the reputation of individuals, call forth the respect and compassion of their creditors, and prevent the keen sufferings of tender wives and innocent children, and such reproach as, in some instances, has been brought upon our high profession.

L. 1819.

And may you, dear friends, who are favoured with outward prosperity, so live that when riches increase you set not your hearts upon them. Be very careful how you venture to increase your ways of accumulating wealth; but walk as examples to those around you, evincing that you are redeemed from the inordinate pursuit of lawful things. You will then be more prepared to enter with kindness into the situation of others, when they may consult you; you will

15  
Exhortation not to set the heart on riches.

**Exhortation** be more qualified, in a brotherly way, to advise your brethren to take such measures as may prevent those sufferings to which we have alluded. He that is concerned to support the character of a follower of Christ,—and who amongst us would disclaim this character?—ought to be earnest in his endeavour that accessions of wealth do not disqualify him for the discharge of any duty. L. 1819.

16  
Counsel  
against  
making  
haste to be  
rich by  
hazardous  
means.

Those who, while honestly and diligently endeavouring to provide for their families, have to encounter many difficulties, have a strong claim on the sympathy of their friends: yet they need not fear, as they continue to place their whole trust in our Heavenly Father, but that He will care for them in such a way as He sees meet. But if any, whether of the more affluent, or of those who cannot be ranked in this class, are deviating from safe and regular methods of business; if they are carried away by uncertain and hazardous, though plausible schemes for getting rich; if they yield to a desire rapidly to enlarge their possessions—such are in imminent danger. They cannot justly expect the blessing of the Most High on such pursuits: their spiritual eye becomes dim; and they do not perceive with clearness that light which would enable them to perfect holiness in the fear of God. L. 1825.

17  
On retiring  
from busi-  
ness.

We would tenderly invite those who may have acquired a competency of outward substance, to watch the proper period at which they may withdraw from the cares of business, and when disengaged from the regular concerns of trade, to beware how they employ their property in investments which may involve them anew in care and anxiety. We affectionately desire that neither these nor other cares may disqualify them from acting the part of faithful stewards in the employment of their time, their talents, and their substance, or from being concerned above all things, through watchful-

ness unto prayer, to have their lamps trimmed, and oil in their vessels; that when the solemn close of life shall come, they may, through redeeming love and mercy, be prepared to enter into the joy of their Lord. L. 1826.

Those who hold the property of others—and this may be said to be the case more or less with most who are engaged in trade—are not warranted, on the principles of justice, in neglecting to inform themselves, from time to time, of the real situation of their affairs. If men conceal from their nearest connexions in life a knowledge of the actual state of their property, they may deprive themselves of salutary counsel, and of a kind participation in trouble; family expenses may be incurred, and subsequent distress may ensue, which might have been avoided. And we particularly advise young persons to be cautious not to enter too hastily into business, and, from the time of their being thus engaged, to be very careful to make themselves well acquainted with their annual income and expenditure. This would be greatly facilitated by their early adopting, and regularly pursuing, a clear and methodical system of keeping their accounts, in regard both to trade and domestic expenses. L. 1826.

"They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Our danger from this insidious evil is the greater from the many plausible pretexts under which it may be cherished. The present are times peculiarly calling for watchfulness in this respect; the various adventures now abroad, offering very specious invitations to the public for investment, often lead to hazardous undertakings in the hope of a rapid increase of property. Such conduct is not con-

18  
On keeping  
correct ac-  
counts, and  
examining  
into state of  
affairs.

19  
On the love  
of money.

On the love sistent with Christian contentment ; it arises from and of money. strengthens a selfish spirit ; and where it is successful, there is ground for apprehension that the truth of that ancient saying of Holy Scripture is but too frequently realized, "An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed." It is to be feared that such a course of proceeding is often accompanied by the loss of that nice sense of integrity which ever ought to distinguish the Christian, and by that absorption and anxiety of mind which are utterly incompatible with the fulfilling of our Saviour's command, "Seek ye first the kingdom of God, and his righteousness." The only availing remedy is to be found in a full surrender of the heart to the government of Christ, who came that he might destroy the works of the devil. L. 1836.

13  
Against earthly mindedness.

An earthly mind shows itself in various forms. It is obvious in many of the lawful pursuits of trade and commerce, and it is by no means excluded from those of agriculture. The enemy of man's peace knows how to suit his baits to the various circumstances of life. Markets and fairs may be lawfully frequented for the purchase and sale of produce, but they have their peculiar snares : and he who is seeking to live as a consistent Christian, will, in attending them, endeavour, as far as practicable, to avoid all those places of resort and those associations, which endanger the maintenance of either pureness, temperance, integrity or Christian principle.

Caution as respects close intercourse with irreligious persons.

Amid the multiplied variety of pursuits in the present day, we would caution our dear friends, how they enter into engagements which may subject them, by close and frequent intercourse, to the influence and example of individuals or bodies of men, whose minds are not under the regulating power of the truth; lest thereby a worldly standard should be substituted for that true tenderness of conscience, which

would not only preserve from injustice in dealing, but would lead us in all things to do unto others as we would that they should do unto us. L. 1846. D. 1864.

We feel a concern that none of our dear friends may be 21 tempted, by the prospect of high rates of interest, to risk their property in hazardous engagements; and that they may be very careful, before making any investment, to ascertain the extent of the responsibility involved, that their peace of mind may not be endangered, or the cause of truth be evil spoken of. L. 1849.

Our brethren who are employed in agriculture, and those 22 who are engaged in the various branches of trade, claim our sympathy. The latter especially are at times exposed to close competition and to the temptation to pursue their own interest in a way inconsistent with true justice in dealing. But it should never be forgotten that there is a sterling integrity which the Christian trader should always maintain; that there is a standard set before him in the New Testament which he should always keep in view. As this is the case, he will be honourable and just in his transactions, he will have a true support under all his difficulties, and he may ask the blessing of the Lord on his efforts to provide things honest in the sight of all men: and as he is concerned that his wants may be few, that his affections may in the first place be set on things above, and that he may not be ensnared by the love of money, he will escape many a bitter pang and many an anxious toil. Bright have been the examples of men who have been enabled to maintain this Christian character amongst their neighbours. May all our members, renouncing the spirit of the world, and living under the government of Christ, have their possessions in "bags which wax not old, a treasure in the heavens that faileth not." L. 1851. D. 1864.

23      The love of money is apt to increase almost imperceptibly.  
*On the love of money.* That which was at first laboured after under the pressure of necessary duty may, without great watchfulness, steal upon the affections, and gradually withdraw the heart from God. The danger depends not upon how much a man has, but upon how much his heart is set upon what he has, and upon accumulating more. The trafficker in hundreds may be no less involved in the spirit of the world than the trafficker in thousands. Therefore watch, dear friends, we entreat you, not only in the beginning, but in the midst of your active career, yea, even to the very end of life, lest you reap from earthly care, nought but vanity and vexation of spirit, or sink at last into the grave weary and oppressed, laden as with thick clay. In all your business engagements, whether in smaller or larger concerns, as individuals or as partners with others, keep within the restraints of a tender and enlightened conscience, quick to discern where the desire to serve the Lord in all things ceases, and the service of self begins. Seek to have your hearts raised above the world, that you may live as strangers and pilgrims upon earth. Encourage a spirit of Christian bountifulness. Let them that have but little to give, give that little cheerfully according to their ability; and let those to whom a larger stewardship has been committed, be largely liberal in proportion to their means. L. 1858.

## SECTION XV.

## ADVICE TO EMIGRANTS.

THIS meeting has been introduced into feelings of sympathy in behalf of our members who may contemplate emigration, either singly or in families, to distant countries. We strongly recommend our friends, on all such occasions, to take counsel of their brethren before entering on an undertaking of such importance. We also desire, in much affection, to offer a word of caution to such, that they be not hastily induced by the prospect of outward advantage to engage in a movement so fraught with important consequences, but that in singleness of heart they seek for divine direction, whereby they may be favoured to know the place of their right allotment, whether at home or abroad. We would especially entreat them to guard against the influence of an impatient spirit, which would lead them, under the pressure of present difficulties or discouragements, to seek in foreign lands those supposed temporal advantages which may not seem to be easily attainable at home, and whereby they may expose themselves and their families to much disadvantage in reference to their religious interests. Many are the dangers attending a hasty and unadvised movement of this kind: our safety consists in being willing to commit all our ways to the Most High. In reference to this subject, as well as other important undertakings connected with the affairs of this life, we desire to remind our dear friends of the gracious promise to those who seek first the kingdom of God and his righteousness, even that all things necessary shall be added. L. 1839. D. 1864.

1  
Caution  
against  
hasty  
emigration

2      We would intreat those who may establish themselves in newly settled countries, to reflect upon the responsibility which attaches to them when they are the neighbours of uncivilized and heathen tribes. It is a lamentable but indisputable fact, that most settlements of this description, besides dispossessing the natives of their land without equivalent, have hitherto been productive of incalculable injury to the moral and physical condition of the native races; which have been thereby more or less reduced in numbers, and in some instances completely exterminated. Earnestly, therefore, do we desire, that all those under our name who may emigrate to such settlements, may be careful neither directly nor indirectly to inflict injury upon the natives, but that they may, on the contrary, in their whole conduct, exhibit the practical character of that religion which breathes, "Glory to God in the highest, and on earth peace, good will toward men." As this is their aim, they will not only exert themselves to check the evils which are but too generally inflicted by men of our race upon their feebler neighbours, but will be solicitous to do their part in endeavouring to diffuse amongst them the blessings of civilization and Christianity; which will prove the best means of preventing their extermination, and of raising them to the full enjoyment of their rights.

L. 1840. D. 1864.

## SECTION XVI.

## AMUSEMENTS AND RECREATIONS.

WE earnestly beseech our friends, and especially the youth, 1  
Against foolish and wicked pastimes. to avoid all such conversation as may tend to draw out their minds into the foolish and wicked pastimes with which this age aboundingeth, particularly balls, gaming-places, horse-races, and play-houses, those nurseries of debauchery and wickedness, the burden and grief of the sober part of other societies, as well as of our own; things wholly unbecoming a people under the Christian profession, contrary to the tenor of the doctrine of the Gospel, and the examples of the best men in the earliest ages of the Church. L. 1739.

This meeting strongly advises against the practices of hunting and shooting for diversion. 2  
Against hunting and shooting for diversion. The awakened mind may see that the leisure of those whom Divine Providence hath permitted to have a competence of worldly goods, is but ill filled up with these amusements. Therefore, being not only accountable for our substance, but also for our time, let our leisure be employed in serving our neighbour, and not in distressing the creatures of God for our amusement. L. 1795. D. 1864.

We have at this time been introduced into much concern with reference to the well-known testimony of our religious Society against the attendance of places of diversion. Earnest have been our desires, that Friends everywhere, and particularly those in younger life, may seriously reflect on the injury, and in many instances the moral ruin, which pursuits 3  
Against attending places of diversion.

Against attending places of diversion. of this description bring with them. It is our conviction that, in proportion as the mind is renewed by Divine grace, all those vain amusements will be felt to be inconsistent with the restraints of the Gospel, and incompatible with that quietness and peace of mind which are the portion of the the watchful Christian. Our attention has also been turned to the increased exposure of our young Friends to the temptations of music, both in its acquisition and in its practice. Serious is the waste of time to those who give themselves up to it: and what account can they render of those precious hours which might otherwise have been devoted to the glory of God and the good of their neighbour. It does not, however, merely involve the absorption of time; it not unfrequently leads into unprofitable, and even pernicious association, and, in some instances, to a general indulgence in the vain amusements of the world. L. 1846.

4 On maintaining the Christian standard even in our recreations, It was the prayer of one of old, and may it be the prayer of every one of us, "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." Our time, our day upon earth, is fast passing away; its duration is altogether uncertain; and few, very few, are the working hours of even the longest day. Shall any, then, allow the precious moments that can never be recalled to pass unimproved, or spend them upon occupations or amusements inconsistent with the great object of their being? The life of the Christian is not a dull and cheerless existence. There are no joys here below to be compared with those of which the renewed soul is permitted to partake, even upon earth, in the faithful service of the Lord. It is not then for the diminution, but for the increase, of their happiness, that we would affectionately invite our dear friends, everywhere, unreservedly to submit all their pursuits, even those which may be intended as recreations, to the restraints and holy government of the Lord's Spirit. As this is the

case, the various duties and enjoyments of the present life will be placed in their true relation to the life to come.

Of the various means of allowable recreation and mental improvement placed within our reach, few call for the exercise of greater circumspection than travelling, especially in foreign countries. In excursions, or in tarrying at watering places, whether at home or abroad, the time may be wasted, and the mind insensibly drawn into habits and associations more or less undesirable or pernicious. It especially behoves the true disciple of Christ,—and who among us would not wish to bear that blessed name?—to be careful, when thus separated from his home associations, to maintain a course of conduct in all things consistent with his high profession. He is not warranted in lowering the Christian standard, by doing, amongst strangers, that which he would hesitate to do amongst his friends. Nor can he consistently countenance, by his presence or his conformity, either the superstitions or the follies which may prevail around him. And we would encourage our dear friends whilst thus absent from home, and deprived of opportunities of meeting with their brethren on the first day of the week for the purpose of waiting upon the Lord, not to shrink from acting upon their own religious principles; but, at stated times, whether alone or with their companions, to present themselves in reverence of soul before Him. Let them never forget that His all-seeing eye is upon them, and that, in whatever circumstances they may be, the worship that is in spirit and in truth, is His due. L. 1853.

Amongst those gratifications of sense from which the members of our religious Society, by common consent growing out of what we believe to be a root of Christian principle, have, with much unanimity, felt themselves restrained, are the study and practice of music. That which is of the character ordinarily designated as sacred music not unfrequently stimulates expressions and feelings which are far from being

5

On music.

On music. the genuine breathings of a renewed heart, and tends to produce an excitement often unhappily mistaken for devotion, and to withdraw the soul from that quiet, humble, and retired frame, in which prayer and praise may be truly offered with the spirit and with the understanding also. And as to those musical exhibitions in which an attempt is made to combine religion with a certain amount of amusement, it is hard to understand how a truly Christian mind can allow itself to sanction the profanation of the sacred name by the attendance of such performances; where the most awful events recorded in Holy Scripture are made the subject of professed entertainment to an indiscriminate assembly, many of whom make no pretensions to religion. That music, on the other hand, which does not in any degree partake of the character usually designated as sacred, has, we fear, in innumerable instances, allured the feet of the young to the lightness, the gaiety, and even the dissipation of the world, and thus proved among the many snares against which we are enjoined fervently to pray, "Lead us not into temptation." L. 1854.

6  
Against  
musical  
entertainments.

To look upon this life as the training-school for heaven is at once the Christian's duty and consolation. The sense of his responsibilities and of his dangers is too strong to allow him to court temptation. He has no time to squander upon trifles. His renewed tastes have no relish for vain or frivolous pursuits. He asks not how near he can approach without danger to the gaieties or amusements of the world. Rather does he seek to know how closely he can follow that Saviour by whom the world is crucified unto him and he unto the world. With these views of the practical effect of the religion of Jesus, we cannot learn without sorrow the increased interest taken by several of our members in musical entertainments. There are amusements, and we consider these performances to be among them, the object of which is principally, if not entirely, the gratification of sense, which

possess a fascination sufficient more or less to withdraw the mind from worthier objects, and the pursuit of which almost necessarily distracts the attention from the sober realities of life and the duties of religion. As the heart becomes truly given up to the love of Christ, the services of pure and undefiled religion, the improvement of the mind, and the varied duties which we owe to our fellow-men, will be found abundantly sufficient to employ the energies of the renewed soul ; whilst the sweet consolations of the Lord's Spirit will give far truer and more abiding refreshment than can be met with in any mere gratification of taste or sense. L. 1860.

Against  
musical  
entertain-  
ments.

## SECTION XVII.

## ON BOOKS AND READING.

1     THIS meeting, considering that some in the present age do endeavour, as well by certain books, as by a licentious conversation, to lessen and decry the true faith in our Lord and Saviour Jesus Christ—even that precious faith once delivered to His saints, which by the mercy of God is also bestowed upon us;—doth therefore earnestly advise and exhort all parents, masters and mistresses of families, and guardians of minors, that they prevent, as much as in them lies, their children, servants, and youth, under their respective care and tuition, from having or reading books or papers that have any tendency to prejudice the profession of the Christian religion, to create in them the least doubt or question concerning the truth of the Holy Scriptures, or those necessary and saving truths declared in them; lest their minds should be poisoned thereby, and a foundation laid for the greatest evils. L. 1723.

2     This meeting being sorrowfully affected under a consideration of the hurtful tendency of reading plays, romances, novels, and other pernicious books, earnestly recommends to every member of our Society to discourage and suppress the same, and particularly to acquaint all booksellers under our name, with the painful anxiety occasioned to this meeting by a report of some instances of selling or lending such books, entreating them to avoid such a practice; and Friends are desired to be careful in the choice of all books in which their children read, seeing there are many, under the specious titles

Against  
reading  
pernicious  
books.

of the promotion of religion and morality, containing sentiments repugnant to the truth as it is in Christ Jesus. L. 1764. D. 1810.—1864.

We earnestly recommend to all the frequent perusal of the Holy Scriptures, according to repeated exhortations ; and we at this time also recommend the writings of our faithful predecessors, and the accounts that are published of their experiences, labours, travels and sufferings in the cause of Christ. L. 1789.

The writings of Friends recommended.

We desire to offer a word of caution to our dear friends on the subject of reading. Books may be regarded as companions, which insensibly infuse somewhat of their spirit and character into those who converse with them. It behoves us to exercise a sound discretion as to what publications we admit into our houses ; that neither we nor our children may be hurt by that reading which would have a direct, or even a remote tendency to leaven our minds into the spirit of the world, and to unfit us for the sober duties of life. The books which we introduce to the young require particular care : they may give a bias to the mind, and materially influence the future character. Some of those which, we fear, find access to our families, are calculated to give false views of real life, and to lower that standard of morals which Christianity upholds ; and others, though they may not stimulate evil passions, are adapted to lessen the attachment of our youth to the principles of their education, or even to rob them of the tenderness of their consciences, and to alienate them, it may be by slow gradations, from the fear of God. L. 1839.

On the injurious influence of unsuitable reading.

Dear younger Friends, we feel a lively concern that none of you may be in anywise beguiled from the simplicity which is in Christ. And we would affectionately desire that, in your

Against publications which convey false views of Divine truth.

intellectual pursuits, you may be guarded against publications, or any other vehicles of opinion, of which there are so many in the present day, in which the deep questions of moral truth are so treated that the natural depravity of man and the absolute need of redemption, as set forth in the Gospel, are almost, if not altogether, set aside or overlooked. In however captivating a form the opinions thus set forth may appear, and however nearly in some instances they may seem to approach to those glorious views of Gospel freedom which, as a Christian church, we have ever maintained, we are persuaded that no sound or permanent reformation, either in ourselves or in others, can be expected from them. Depraved and corrupted in the fall, the human heart cannot cleanse itself: and they that would thus work upon it in its unregenerate state, without regard to the great truths of Christian redemption, however plausible may be their professions, can do no more than propose the substitution of one mode of selfishness for another. The evil may change its form, but it is not eradicated. The soul, still weary and restless, is drawn no nearer to its God. L. 1851.

6  
Counsel as to the selection of books for reading.

While we would encourage among our members the perusal of works calculated to enlarge the understanding and to impart sound and useful information, we affectionately offer a word of caution to all, but especially to our dear young friends, against such publications as produce in their minds a disrelish for serious and profitable reading; and may they be willing to yield to the restraints of Christian self-denial in this respect. We recommend that the increased opportunities and greater leisure for reading which many now enjoy, may be profitably employed; and while they yield to a desire for the acquisition of literary and scientific knowledge, may they not be unmindful of the spiritual benefits to be derived from a diligent perusal of "the Holy Scriptures, which are able to make wise unto salvation, through faith which is in Christ."

Jesus." The writings of our early Friends, and the records of their religious experiences, their sufferings and services for the cause of Truth, afford a large supply of reading, highly instructive and interesting. We desire that these publications may obtain a due share of the time and attention of our young friends, and that their understandings may be enlarged in divine things, as also in that secular knowledge which tends to their usefulness and their increased enjoyment of the present life. D. 1853.

Counsel as  
to the selec-  
tion of  
books for  
reading.

## SECTION XVIII.

## ON THE RIGHT OCCUPATION OF THE FIRST DAY OF THE WEEK.

**1** *WHILST* the remembrance of our Creator ought at all times to be present with us, it is our concern that the day more particularly set apart for public worship may be rightly observed. It is no small privilege to be living in a country where much more regard is paid to this duty than in many others, and it highly becomes us to be careful that our example in this respect be consistent with the profession we make to the world.

May all our Friends seriously examine whether the mode of spending that portion of the day not occupied with the attendance of our meetings for worship, is that which is likely to contribute to the eternal interests of the soul, and whether the character of their pursuits, and even of their conversation, be such as may not tend to dissipate any religious impression that may have been received.

*The reading of the Scriptures commended both privately and in families.* Many have derived great increase of spiritual strength, both on this and on other days, from private retirement, from reading the Holy Scriptures with minds turned to their Divine Author, in desire that He would bless them to their comfort and edification; and from reading the lives and experience of the Lord's faithful servants.

On this day of the week, especially, ought the households of Friends to be assembled for the reading of the Holy Scriptures, and for waiting upon the Lord—a practice which we wish particularly to commend to the attention of those who live in remote and secluded situations. L. 1817.—1828 D. 1864.

There are many ways by which our attachment to religion and virtue may be made manifest to others. One of these is the due observance of that day which is publicly set apart for the performance of divine worship. Our care for the due attendance of our religious meetings, both on First-days and on other days of the week, has been repeatedly expressed, nor have we at this time been unmindful of this primary obligation. We earnestly entreat every one when thus met, to consider the worship of the Almighty as a solemn act. Under this impression his demeanour will bespeak a serious thoughtfulness: and let all remember, that at such times an indolent state of mind is offensive in the sight of Him whom we are met to serve. But the duties of the day to which we have adverted, are not confined to the time allotted to assembling with our brethren. Our spiritual growth may be advanced by habits of quietness and retirement, and by suitable reading in the course of the day. On the other hand, great care is necessary that we do not by unprofitable visiting or conversation, by travelling on our outward avocations, or by otherwise engaging in them, dissipate those good impressions with which we may have been mercifully favoured. L. 1823.

2  
General  
counsel.

## SECTION XIX.

## ECCLESIASTICAL DEMANDS.

**1** *The freedom of Gospel ministry.* OUR testimony against tithes, and the forced maintenance of religious teachers in this Gospel day, being received from Christ our Head and High Priest, is not of our own making or imposing, nor from the tradition of men; but what we have from Him by whose divine power we were raised up to be a people, and by which we have been preserved to this day; knowing that his ministry and Gospel are free, according to his own express command, "Freely ye have received, freely give." L. 1701. D. 1864.

**2** *Exhortation to maintain this freedom.* As the Gospel of our Lord and Saviour Jesus Christ was at first freely promulgated by Himself and his immediate followers, the nature of it being unalterable, it behoveth that the ministers thereof, in all succeeding times, be like-minded; not acting "by constraint, but willingly; not for filthy lucre, but of a ready mind." When we call to mind the grievous sufferings which our ancients underwent in this and other nations, for their testimony against a man-made ministry and hireling preachers; and their great concern to revive and publish the doctrine of the Gospel, as it was declared by Christ himself when on earth; our hearts are grieved when we find any of their offspring, or any under our name, declining their testimony against the anti-christian yoke of tithes. We therefore tenderly exhort all who profess the truth, to watchfulness and zeal that this branch of our Christian testimony be not laid waste by connivance, but that all abide patiently under that testimony which the Lord hath

called us to bear; not doubting but that real Christianity will at length operate to the removal of a yoke so directly contrary to the liberty wherewith Christ hath made us free. "Stand fast," says the apostle, "in the liberty wherewith Christ hath made us free; and be not entangled again with the yoke of bondage." L. 1738. D. 1864.

This meeting advises Friends against re-purchasing goods distrained to satisfy ecclesiastical or military demands. L. 1848.—1861.

3  
Against re-purchasing goods distrained.

We have uniformly entertained the belief, on the authority of Holy Scripture, that when, in the fulness of time, according to the all-wise purposes of God, our blessed Lord and Saviour appeared personally upon earth, He introduced a dispensation pure and spiritual in its character. He taught, by His own holy example and divine precepts, that the ministry of the Gospel is to be without pecuniary remuneration. As the gift is free, the exercise of it is to be free also: the office is to be filled by those only who are called of God by the power of the Holy Spirit; who, in their preaching, as well as in their circumspect lives and conversation, are giving proof of this call. The forced maintenance of the ministers of religion is, in our view, a violation of those great privileges which God, in his wisdom and goodness, bestowed upon the human race, when He sent his Son to redeem the world, and, by the power of the Holy Spirit, to lead and guide mankind into all truth.

4  
The grounds of our testimony against any pecuniary remuneration for preaching the Gospel.

Our blessed Lord put an end to that priesthood, and to all tithes abrogated under those ceremonial usages connected therewith, which were before divinely ordained under the law of Moses. The present system of tithes was not in any way instituted by Him, our Holy Head and High Priest, the great Christian Law-giver. It had no existence in the purest and earliest ages of his Church, but was gradually introduced, as superstition and

Tithes abrogated under the Christian dispensation.

Tithes abrogated under the Christian dispensation. apostacy spread over professing Christendom, and was subsequently enforced by legal authority. And it appears to us that, in thus enforcing, as due "to God and Holy Church,"\* a tithe upon the produce of the earth, and upon the increase of the herds of the field, an attempt was made to uphold and perpetuate a divine institution appointed only for a time, but which was abrogated by the coming in the flesh of the Lord Jesus Christ. The vesting of power by the laws of the land in the king assisted by his council, whereby articles of belief have been framed for the adoption of his subjects, and under which the support of the teachers of these articles is enforced, is, in our judgment, a procedure at variance with the whole scope and design of the Gospel; and as it violates the rights of private judgment, so it interferes with that responsibility by which man is bound to his Creator.

This testimony should be maintained with meekness and in a Christian spirit.

Seeing that as a religious Society, we have invariably made on this subject an open confession before men, we earnestly desire that we may all steadfastly adhere to the original grounds of our testimony. May none amongst us shrink from the faithful and upright support of our Christian belief, but, through the grace of our Lord Jesus Christ, seek after that meek disposition in which our Society has uniformly thought it right to maintain this testimony, and which we desire may ever characterize us as a body. It becomes us all, when thus conscientiously refusing a compliance with the law of the land, to do it in that peaceable spirit of which our Lord has left us so blessed an example. And it is our firm conviction, that, in proportion as the heavenly precepts and the blessed example of the Son of God, who is given of the Father to be Lord of all, spread and prevail, and effectually rule in the hearts and consciences of men,—in proportion as the pure doctrines of the Gospel gain the ascendancy,—it will be seen, that to uphold any church establishment by

\* 27 Henry VIII , c. 20.

compulsory laws, which oppress the consciences of sincere believers in the Lord Jesus, is at variance with his holy law, and is calculated to retard the universal spreading of his reign. L. 1832. D. 1864.

This meeting has solidly deliberated on the subject of the rent-charge, proposed to be levied by act of Parliament in lieu of tithe, and is of the judgment that it so far partakes of the character of a direct payment for ecclesiastical purposes, that the receiving or paying of it by our members would involve a violation of the testimony of our Society on this head. And we feel an earnest concern that our members may faithfully maintain, in the meekness of wisdom, this our ancient Christian testimony, even if greater sufferings be permitted to attend us. D. 1834.—1840.

We believe that the refusal of all ecclesiastical demands was laid upon our forefathers as a testimony against the corruptions of the church, and to the spiritual reign and government of Christ; and that, in the patient endurance of persecution in consequence of this part of their Christian profession, they were evidently owned of their Lord. We desire that all Friends may continue firmly, yet meekly, to bear an open testimony against those ecclesiastical encroachments, and that interference with the rights of conscience which still prevail. It is at the same time our desire, in relation to this duty, that all our conduct may prove that it results from the exercise of a tender and enlightened conscience. L. 1841.—1861.

Having solidly considered as to the identity of tithe rent-charge with the former claims made for tithes, this meeting believes it right to declare its judgment that it can recognize no difference in principle between the two imposts; and that it regards the payment of the present tithe rent-charge as a

No difference recognized between tithes and ecclesiastical rent-charge. violation of our testimony against the support of a paid ministry. The change made in the form has left the root untouched. The title by which the tithe was claimed, is impressed upon the substituted rent-charge; and the demand for the support of a priesthood is still a compulsory demand, and in payment of services which we believe to be inconsistent with the freedom and spirituality of the New Covenant. We believe it to be our duty, as the result of repeated deliberations on the subject on various occasions, to express our solid judgment that the Christian testimony which our forefathers had to bear against tithes, we, their successors in religious profession, are called upon, in meekness, consistency and firmness, to support against the payment of the impost secured to the priesthood, under the altered name of tithe rent-charge. We therefore affectionately recommend our members who are liable to this demand, to be faithful in the support of the Christian testimony which our religious Society has hitherto maintained against the payment of all ecclesiastical claims. D. 1857.—1864.

8      Dependence upon man inconsistent with the free exercise of spiritual gifts. The blessings and privileges of the Christian dispensation are, in our apprehension, greatly interfered with by the systems of human invention introduced into the worship of God, whereby the dependence of the people is chiefly placed upon man, and under which man assumes a power in the Church, inconsistent with the free exercise of those gifts which it may please the Lord to confer. This assumption was one of the earliest, and continues to be one of the most grievous corruptions of the professing Church.

Forms of worship established by the State, a violation of Christian liberty. We feel truly grateful for that large measure of religious liberty which, after a protracted period of cruel sufferings, has long been afforded to our Society. We love our country, and we are, in the largest sense of the term, a Protestant church. But we believe that a gross feature of the apostacy is retained, when the civil power usurps authority over

conscience, by maintaining forms of worship established by the authority of the State, and by obliging men to contribute to a religious system from which they conscientiously dissent. We think that, with a right sense of the inestimable value of religious truth, no truly conscientious man could join in supporting rites and practices which he believes to be contrary to the law of Christ and to the spirit of His religion, and still less could he impose the maintenance of his *own* religious opinions and practices upon those who differ from him. True religion undoubtedly leads us to do to others as we would that they should do to us. L. 1845—  
1861. D. 1864.

Forms of  
worship  
established  
by the  
State, a  
violation of  
Christian  
liberty.

## SECTION XX.

—  
ON WAR.

1 As it hath pleased the Lord, by the breaking forth of the glorious light of his Gospel, and the shedding abroad of his Holy Spirit, to gather us to be a people to his praise, and to unite us in love, not only one unto another, but to the whole creation of God, by subjecting us to the government of his Son, our Lord and Saviour Jesus Christ, the Prince of Peace; it behoveth us to hold forth the ensign of the Lamb of God, and by our patience and peaceable behaviour, to show that we walk in obedience to the example and precepts of our Lord and Master, who hath commanded us to love our enemies, and to do good even to them that hate us. Wherefore we intreat all who profess themselves members of our religious Society to be faithful to that ancient testimony, borne by us ever since we were a people, against bearing arms and fighting; that by a conduct agreeable to our profession, we may demonstrate ourselves to be real followers of the Messiah, the peaceable Saviour, of the increase of whose government and peace there shall be no end. L. 1744.

2 And, dear friends, as it hath pleased the Almighty to reveal unto mankind his Son Jesus Christ, the peaceable Saviour, let it be our steady concern to demonstrate to the world that we are His followers, by bringing forth the fruits of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." And as we are called out of wars and fightings, so let them be, as seldom

The peace-  
able nature  
of the Gos-  
pel set  
forth.

as possible, the subjects of our conversation: but let a holy care rest upon us, to abide in that power which gives dominion over the hopes and fears that arise from the concerns of an unstable world; and tend, as they are admitted into the mind, to lessen its trust on that rock which is immovable.

Exhortation  
to endea-  
vour to  
bring forth  
the fruits  
of the  
Spirit.

Let us keep in mind that declaration of our Lord: "My kingdom is not of this world;" for they whose kingdom is of this world, will only strive for the things thereof. Therefore, we beseech you, mind your calling, that it may be evident you are not seeking a city here, but one to come, which hath everlasting "foundations, whose builder and maker is God." L. 1757. D. 1864.

The subject of some in profession with us having guns in their houses, as well as other instruments of a like nature, which might be made use of for the destruction of mankind, having come weightily under consideration; this meeting, under a solid feeling, is of the judgment that all such should be destroyed, the more fully and clearly to support our peaceful and Christian testimony in these perilous times. D. 1796.

3  
Against  
keeping  
guns, &c.

We entreat that when warlike preparations are being made, Friends be watchful lest any be drawn into loans, entering into contracts, arming or letting out their ships or vessels, or otherwise promoting the destruction of the human species. And let all be careful not to seek or accept profit by any concern in the preparations for war: for how reproachfully inconsistent would it be, to refuse an active compliance with warlike measures; and, at the same time, not to hesitate to enrich ourselves by the commerce and other circumstances dependent on war! L. 1790.—1798. D. 1864.

4  
Against  
deriving  
gain from  
the prepara-  
tions for  
war.

We advise, that Friends may avoid amusing themselves with looking at military training or exercising, and also restrain their children therefrom. D. 1810.

5  
Against  
attending  
military  
displays.

**6** We renewedly feel the preciousness of the testimony which has been given us to bear to the peaceable nature of the kingdom of our Holy Redeemer; but there is perhaps none which, in time of danger, involves a closer trial of our faith and our allegiance to Him. Yet how numerous and how encouraging are the instances of members of our society who, in the midst of war or civil commotion, have been strengthened to maintain it faithfully; and, under circumstances of great outward peril, to commit themselves and all that was dear to them in this life to the care and keeping of the Shepherd of Israel. Often have they had to experience, outwardly as well as spiritually, the fulfilment of the gracious promise, "His truth shall be thy shield and buckler." May we ever retain a grateful remembrance of the preservation vouchsafed to those whose faithfulness was thus manifested in times of trial! But let us also remember, that suffering in person and property is often the portion of the devoted followers of Christ, and we have ground to trust that their constancy under such trials will not only be owned by their Divine Master, but may, under His blessing, be made a powerful means of promoting the advancement and spreading of the truth. D. 1847.

**7** Our minds have been deeply affected by the awful consideration that, after the lapse of so many years of comparative tranquillity, the nations of Europe are again plunging into the horrors of war. Whilst not insensible of the solemn responsibility of the profession which we are making before men, we feel bound explicitly to avow our continued unshaken persuasion, that all war is utterly incompatible with the plain precepts of our Divine Lord and Lawgiver, and with the whole spirit and tenor of his Gospel; and that no plea of necessity or of policy, however urgent or peculiar, can avail to release either individuals or nations from the paramount allegiance which they owe unto Him who hath said, "Love

All war incompatible with the precepts of our Lord and the whole spirit of his Gospel.

your enemies." To carry out such a profession consistently is indeed a high attainment, but it should be the aim of every Christian. May this testimony never be advocated by us in the spirit of political zeal, or of mere worldly expediency. Let us honestly examine our own hearts, whether we are ourselves so brought under the holy government of the Prince of Peace, as to be willing to suffer wrong and take it patiently, and even, if required, to sacrifice our all for the sake of Him and of his precious cause. In this frame of mind we shall be kept in watchfulness and humility, and be best preserved from any participation in that excitement, and that tendency to exasperation against those who may be called our enemies, which are among the many fruits of bitterness fostered by war.

Under existing circumstances, we would entreat our friends everywhere to be on their guard against entering into any engagements in business which would be likely to involve them in transactions connected, more or less directly, with the maintenance of war or of a military establishment. We would also offer a word of caution that none of you, whilst professing the principles of peace, allow yourselves to be present on any of those occasions of military or naval display which are calculated to kindle a martial spirit amongst the inhabitants of this favoured land. And greatly do we desire that, through the help of the Lord, our Society may be enabled steadily and faithfully to maintain this precious testimony with clean hands, and with a conscience void of offence toward God and toward men. L. 1854.

## SECTION XXI.

## OATHS AND AFFIRMATIONS.

1      **ADVISED**, that our Christian testimony be faithfully maintained against the burden and imposition of oaths, according to the express prohibition of our Saviour, viz. "Ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black; but let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." And the apostle James saith: "But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation." L. 1693. D. 1864.

2      We earnestly advise, that when any one has occasion to make an affirmation, or a declaration in lieu thereof, he be very considerate and sure of the truth of what he is about to affirm. If a due sense of the obligation to truth-speaking adequately rest upon the mind, its effect will be manifest even in the deportment of those who are giving evidence. L. 1834. D. 1864.

3      Under the Jewish law it appears from Holy Scripture that

swearing was practised on many public occasions of an ecclesiastical, judicial, and civil nature, and was even invested with special solemnities by the Most High Himself. There is no reason to doubt but the practice continued in use until our Lord and Saviour Jesus Christ came to introduce that purer and more spiritual dispensation which the New Testament sets forth. Among the changes which He saw meet to make in the pre-existing laws and usages of the Jewish people, was the total prohibition of the practice of swearing. In his memorable sermon on the mount are these striking words, "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his foot-stool; neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea; nay, nay; for whatsoever is more than these, cometh of evil." And in harmony with this emphatic condemnation of all swearing, the apostle James addresses the following language to the early Christian converts: "But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation." And we find that "Many of the Christian fathers, condemned *all* oaths without exception." "I say nothing of perjury," says Tertullian, "since swearing itself is unlawful to Christians." Chrysostom says, "Do not say to me, I swear for a just purpose: it is no longer lawful for thee to swear either justly or unjustly." "He who," says Gregory of Nyssa, "has precluded murder by taking away anger, has expelled from our life the curse of perjury by forbidding us to swear; for where there is no oath there can be no infringement of it."

Grounds of  
the testi-  
mony.

Oaths con-  
trary to our  
Lord's com-  
mand.

And also to  
the injunc-  
tion of the  
apostle  
James.

Views of the  
early Chris-  
tians.

LEGISLATIVE ENACTMENTS.

Taking the foregoing command of the Divine Founder of Christianity and the precept of the inspired apostle James, in their plain and obvious meaning, the Society of Friends have long conscientiously declined taking Oaths for any purpose whatever; and the Legislature had so far recognized their conscientious objections as to provide for their relief, *in most cases*, by enacting that instead of their taking an Oath a solemn affirmation should be administered to them. The 3 & 4 Wm. IV. cap. 49, finally allowed the affirmation of the Society of Friends [and of Moravians] “*in all cases* where an Oath is or shall be required,” as follows:—

“*I, A. B., being one of the persuasion of the people called Quakers (or of the United Brethren, called Moravians, as the case may be), do solemnly, sincerely and truly declare and affirm,*” &c.

For those who have been Friends.

And by the 1 & 2 Vic. cap. 77, the affirmation of those who *had been* Friends or Moravians, is permitted in the following form:—

“*I. A. B., having been one of the people called Quakers (or one of the persuasion of the people called Quakers, or of the United Brethren called Moravians, as the case may be), and entertaining conscientious objections to the taking of an oath, do solemnly, sincerely and truly affirm and declare,*” &c.

For any who have a conscientious objection to take an oath.

This regard to conscientious scruples has since been followed up by an enactment allowing the Judge to admit all who object on conscientious grounds to give evidence on Oath, to make an Affirmation instead: and the Common Law Procedure Amendment (Ireland) Act, 19 & 20 Vic. c. 102, s. 23, provides that—

“*If any person called as a witness, or required or desiring to make an affidavit or deposition, shall refuse, or be unwilling, from alleged conscientious motives, to be sworn, it shall be lawful for the court or judge, or other presiding officer, or person qualified to*

*take affidavits or depositions, upon being satisfied of the sincerity of such objection, to permit such person, instead of being sworn, to make his or her solemn affirmation or declaration in the words following, viz.:*

*"I, A. B., do solemnly, sincerely, and truly affirm and declare that the taking of any oath is, according to my religious belief, unlawful, and I do also solemnly, sincerely and truly affirm and declare," &c.*

*"Which solemn affirmation and declaration, shall be of the same force and effect as if such person had taken an oath in the usual form."*

And the above provision is, by the subsequent sec. (98) of the same Act, expressly declared "*to apply and extend to all Courts of Judicature, as well criminal as all others, and to all persons having, by law or consent of parties, authority to hear, receive, and examine evidence.*"

Relief having been thus afforded to every person who conscientiously objects to take an Oath, it is much to be desired that the unqualified prohibitions of the New Testament, and the practice of the early Christians, may henceforth be recognized by all who profess to be followers of the Lord Jesus, so that in future the simple affirmation of the truth may be made on every occasion where an Oath had by law been previously required.

It may be proper to add that the legal punishment for a False affirmation punished as perjury. false affirmation is the same as for perjury. D. 1859.

## SECTION XXII.

## CIVIL GOVERNMENT.

- 1      **ADVISED** to walk wisely and circumspectly towards all men, in the peaceable spirit of Christ Jesus, giving no offence or occasions to those in outward government, nor way to any controversies, heats, and distractions of this world about the kingdoms of it; but to pray for the good of all, and submit all to that divine power and wisdom which rules over the kingdoms of men. L. 1689.
- 2      The corrupt and immoral practices which have frequently attended public elections are a scandal to the Christian name, and would be very reproachful to any of our profession. We know that drunkenness, riot, and confusion, are frequently attendant on these contests; and how can any in profession with us expose their minds, which it is their duty to keep unspotted from the world, to such contamination? L. 1790.
- 3      We have ever maintained that it is our duty to obey all the enactments of civil government, except those by which our allegiance to God is interfered with. We owe much to its blessings: through it we enjoy liberty and protection in connection with law and order; and whilst bound by our sense of religious conviction not to comply with those requisitions which violate our Christian principles, we desire ever to be found of those who are quiet in the land; a condition favorable to true Christian patriotism, and in which services highly valuable and useful may be rendered to the community. L. 1834.

The duty of  
obedience  
to civil  
government.

The position of our members in connexion with the laws which have rendered them eligible for civil offices, from which they have long been excluded, has excited our concern. We are not about to discourage any one from taking his proper share in those services which, as a member of the community, he may be rightly called to perform, and which do not require or involve a compromise of our Christian principles. But we desire, when the opportunity of choice is afforded, that our dear friends may seriously consider the responsibilities which they are required to take upon themselves, and the temptations to which they may be exposed. Do not satisfy yourselves, dear friends, that it is merely lawful; but also ascertain whether it is for you expedient. Beware lest you be influenced by any other motives than those which will bear the test of Christian principle acting on an enlightened conscience. Be especially careful not to yield to the temptation of indulging the love of distinction, or of seeking to promote a party.

And let those who enter on any public office be concerned, in the first place, to fulfil its duties in the fear of the Lord, seeking for His help, and diligently and faithfully performing the trust reposed in them, as those who have to render an account, not to man only, but to God. We desire that our dear friends may, on these occasions, support in simplicity and fidelity all those testimonies which distinguish us from others. We are anxious, however, that it should ever be borne in mind, that these testimonies rest on no other foundation than the great principles of Christianity. Fulfil the law of immutable righteousness; uphold the standard of truth-speaking and inflexible integrity in all things; watch over your spirits that you be not leavened into the spirit of the world, if so be you have known what it is to be raised above it; shun all party combinations, and pursue in humility the course of Christian independence. In thus discharging your duties among men, you would be made rich in the inesti-

4  
Caution as  
to accept-  
ing civil  
offices:

Those who  
accept them  
should fulfil  
their duties  
in the fear  
of the Lord.

mable treasure of a good conscience, be enabled to grow in Christian vigour and experience, and be of those preachers of righteousness who, bringing forth the fruits of the Spirit, do, by their good works, glorify our Father who is in heaven. L. 1836.

5  
Caution respecting filling magisterial offices.

This meeting has been brought under concern in consequence of an apprehension that members of our Society in this land may be invited to assume the office of Justice of the Peace. We desire to caution all our dear friends to beware how they entangle themselves in that which may endanger their religious welfare, and involve them in difficulties in regard to the maintenance of some of our Christian testimonies. D. 1833.

6

The liability of Friends, in the present state of the law, to be called upon to fill magisterial offices, has led us to take a serious review of the character of such offices, and of the nature of the duties connected with them. We continue, as our religious Society has always done, to entertain a very high sense of the just authority of civil magistracy. The nature, however, of some of the duties which, in the present state of the civil and political institutions of our country, are attached to this office, is such that, if performed by a Friend, they would infringe upon several of our Christian testimonies : in particular—the administration of oaths, the calling out of an armed force in cases of civil commotion, and the discharge of functions relative to the army and the militia, would, in the view of this Meeting, render it impracticable for a member of our religious Society, executing the office, to maintain our testimonies consistently, without subjecting himself to the risk of liabilities from the breach of his duties as a magistrate. Under all the circumstances of the case, this Meeting thinks it right to recommend Friends

ously to consider whether it is right for them to accept an  
e which involves such alternatives. L. 1861. D. 1864.

This meeting desires to offer a word of affectionate  
nsel to its members, to be watchful of their motives  
conduct when taking part in public affairs, whether  
the election of members of parliament or otherwise.  
ing the extent to which political animosity prevails  
ngst the inhabitants of this land, the devastating effects  
party spirit, and that on every side there is so much with  
ich we cannot unite, we believe the path of safety for the  
nble followers of Him, who declared that his kingdom  
is not of this world, will be found in keeping very much  
at from these things. In seeking to be redeemed from  
world and its spirit, we desire that all our dear friends  
y be enabled to present to their neighbours and fellow-  
trymen an instructive example of the meek, loving and  
ffensive deportment which characterizes the true Chris-  
n. D. 1835.

**7**  
Counsel to  
those who  
take part in  
elections or  
other public  
affairs.

The subject of the punishment of death has been afresh  
ightily before this meeting, and after being solidly deli-  
rated on, we believe it right to declare, that we are fully  
rsuaded this punishment is repugnant to the mild precepts  
the Divine Founder of the Christian Religion, and that  
an ought not in any case to take the life of his fellow-man,  
that life which he cannot give; this being the preroga-  
ve of the Creator. D. 1819.

**8**  
On the  
punishment  
of death.

The punishment of death, to a very great extent, fails to  
duce the effect of deterring others from the commission  
f crime; and we believe that it is even the means of harden-  
g in sin many who witness public executions. But a far  
ore serious objection to it is, that man thus undertakes to

**9**

On the punishment of death. determine the period at which his fellow-man shall cease to exist in this world; when all opportunity for repentance terminates, and when, in consequence of the laws and decisions of fallible men, the criminal, however unprepared he may be, is hurried into the presence of the Judge of the whole earth. We recommend this solemn subject to the very serious attention of our members, and would encourage them to seek, under the influence of the wisdom which is from above, to promote that close examination of the matter by our countrymen and our rulers, which may so enlighten their understandings as to hasten the day when the punishment of death shall be wholly abolished. L. 1847.

10 General counsel to those who take part in public affairs, or in philanthropic associations. In fulfilling the duties of life, when occasions occur in which you may consistently serve the community in a civil capacity, be concerned to know whether it is right for you to be thus engaged; and be watchful that such undertaking do not mar the work of the Lord in your hearts, or interfere with your line of service in his Church. The like watchfulness should be maintained, when taking a public part with others in associations for the purpose of lessening the mass of vice and misery which may prevail around you, or in works of more extended philanthropy. When we consider the seductive influence of popularity, and the self-satisfaction consequent upon the successful efforts of the intellectual powers, even in a good cause, we feel bound, with affectionate earnestness, to caution our friends against being led to take an undue part in the many exciting objects of the day. L. 1841.

## SECTION XXIII.

## NATIONAL FASTS, AND PUBLIC REJOICINGS.

**ADVISED**, that Friends keep to their wonted example and 1 testimony against the superstitious observance of days. L. Against the observance of days. 1691.

It is well known that we regard it as a Christian testimony, 2 to refrain from uniting in many of those demonstrations of Against taking part in public rejoicings. joy which prevail on occasions of public rejoicing. They not unfrequently lead to practices inconsistent with that meek and quiet spirit which should clothe the disciple of Jesus, and they are often an inlet to excesses which estrange the mind from God. It is not in this way that we should manifest our gratitude for national blessings; but by endeavouring, through redeeming love and power, to live more and more in the spirit of the Gospel, and thus to hold out an example of genuine Christian conduct. L. 1814.—1861.

Being convinced by the precepts of our Lord Jesus Christ 3 and the testimonies of his apostles, that the worship and prayers which God accepts, are such only as are produced by the influence and assistance of his Holy Spirit; we cannot consistently unite with any in the observance of public fasts, feasts, and what are termed holy days. The dispensation to which these outward observances were peculiar having long since given place to the spiritual dispensation of the Gospel, we believe the fast to which we are now called, is a refraining from everything which has a tendency to defile the soul and unfit it for becoming the temple of the Holy Spirit,

according to the injunctions of Christ to his disciples, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." D. 1829.—1864.

**4**  
National judgments are calls to repentance and true fasting.

We believe that at times the Lord is pleased, in an especial manner, to visit nations by his judgments, and that they call for deep humiliation before him, and for that repentance which includes a real turning away from all our evil works. This was the great feature of that memorable fast which obtained the Divine favour for Nineveh, after the prophet had been sent to pronounce its destruction. The true and acceptable fast to the Lord was declared by the prophet Isaiah to be, not the bowing of the head for a day, but the right performance of acts of justice and mercy. How loudly then are we, as Christians, called upon to beware of depending upon any temporary or external performances, and to observe that daily and continual fast, which consists in the obedient homage of the soul to its Almighty Creator and Redeemer.

The imposition of religious exercises an infringement on the rights of conscience.

The imposition of religious exercises by the civil government, we conceive to be an infringement of the rights of conscience, and an intrusion on His prerogative whose right it is to rule there. We have thought it right, as a religious Society, to abstain from the observance of days set apart, without a divine direction, for the religious commemoration of particular events, or for national humiliation under peculiar trials. We consider the dictation, by man, of specific acts of worship, as opposed to those views of the spirituality of true worship which it is our duty and privilege to hold. The public commemoration of important events in the church, on certain specific days, arose and increased as the simplicity of Christianity declined; and although they bore the semblance of piety, and have doubtless often been observed with sincerity, yet they tended greatly to draw men from the constant duties and simple worship which Christianity en-

joined, and led to a dependence on occasional exercises and imposing services.

When we consider that the orders for such observances in this country are issued under the authority of the sovereign, as head of the Church of England, we feel additionally bound, with meekness, to refuse compliance with such orders, and thereby to testify against that usurpation which we believe to be anti-christian.

Whilst supporting these our views of the liberty of the Prayer and intercession for our country commended. Gospel, let us be careful to prove by our conduct and conversation, that we walk in the fear of God, and do indeed believe that He rules in the kingdoms of men. May we increasingly cherish that true love of our country which would lead us frequently to the throne of grace on its behalf; that so, whilst we cannot lift up the sword in its defence, our prayers and intercessions may ascend availingly to Him in whose hand are the prosperity of nations, and the issues of life and death. L. 1833. D. 1864.

## SECTION XXIV.

## BURIALS, AND MOURNING HABITS.

1      ACCORDING to the primitive simplicity of Friends, it is the advice of this Meeting, that no Friends imitate the world in any distinction of habit, or otherwise, as marks or tokens of mourning for the dead. L. 1717.

2      Advised against imitating the vain custom of wearing or giving mourning, and all extravagant expenses about the interment of the dead. L. 1724.

3      It is advised that women Friends should not be induced, by the desire to imitate prevailing customs or otherwise, to refrain from attending the burial of their relations, agreeably to the practice of our worthy predecessors, and as a becoming token of respect to the deceased. L. 1782—1861.

4      Our attention has been turned to the practice of wearing mourning garments on the occasion of the decease of relatives and friends: and we feel concerned to offer an affectionate caution to our members against this obvious conformity to the vain and oppressive customs of the world. It tends to occupy the thoughts with useless and frivolous subjects, at a time when it is peculiarly important that nothing should interfere with those precious visitations of the love of God to the soul, which often, in an especial manner, accompany the afflictive dispensations of the Most High in the death of our near connexions, contriting the hard heart, and comforting the true mourner. It is, moreover, in many

instances a token of a sorrow not really felt; and thus includes a departure from that strict truthfulness which, in deed as well as in word, ought ever to mark the Christian character. We are also desirous of cautioning our friends against those progressive deviations from simplicity of dress in other respects, and that gradual assimilation with the world, which we believe often render it additionally difficult for them to resist its customs in this particular. L. 1845.

This meeting, after serious and deliberate consideration of the subject, is renewedly of the judgment that our religious Society has a sound Christian testimony to bear against the erection of monuments, as well as against all inscriptions of an eulogistic character, over the graves of their deceased friends. Nevertheless, it is of the opinion, that it is no violation of such testimony to place over or beside a grave a plain stone, the inscription on which is confined to a simple record of the name, age, identification, and date of the decease of the individual interred.\* L. 1850. D. 1856.—1864.

5  
On the use  
of grave  
stones.

\* For regulations respecting grave stones, see Chap. III., Section III., minute 48.



CHAPTER III.  
CHRISTIAN DISCIPLINE.

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## CHAPTER III.

### C H R I S T I A N   D I S C I P L I N E.

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#### INTRODUCTION.

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#### ON THE ORIGIN OF THE CHRISTIAN DISCIPLINE ESTABLISHED AMONG FRIENDS.

By the term discipline, is to be understood all those arrangements and regulations which are instituted for the civil and religious benefit of a Christian church: the meetings for discipline are, of course, for the purpose of carrying those objects into effect. Their design was said by George Fox to be—the promotion of charity and piety.

It cannot be said that any *system* of discipline formed a part of the original compact of the Society. There was not indeed, to human appearance, anything systematic in its formation. It was an association of persons who were earnestly seeking after the saving knowledge of Divine Truth. They were men of prayer, and diligent searchers of the Holy Scriptures. Unable to find true rest in the various opinions and systems which in that day divided the Christian world, they believed that they found the Truth in a more full reception of Christ, not only as the living and ever present

Head of the Church in its aggregate capacity, but also as the light and life, the spiritual ruler, teacher, and friend, of every individual member.

These views did not lead them to the abandonment of those doctrines which they had heretofore held in regard to the manhood of Christ, his propitiatory sacrifice, mediation, and intercession. They did lead them, however, to much inward retirement and waiting upon God, that they might know His will, and become quick of understanding in the fear of the Lord; and they were very frequent in their meetings together for mutual edification and instruction, for the purpose of united worship in spirit and in truth, and for the exercise of their several gifts, as ability might be afforded by Him who has promised to be with the two or three disciples who are gathered together in his name.

From these meetings, in which the love of God was often largely shed abroad in the hearts of those who attended them, even when held in silence, most of those ministers went forth, who, in the earliest periods of the Society, proclaimed to others the truth as they had found it, and called them from dependence on man to that individual knowledge of Christ and of his teachings, which the Holy Scriptures so clearly and abundantly declare to be the privilege of the Gospel times. As these views struck at the very root of that great corruption in the Christian church, by which one man's performances on behalf of others had been made essential to public worship, and on which hung all the load of ecclesiastical domination and the trade in holy things; so it necessarily separated those who had, as they believed, found the liberty of the Gospel, from those who still adhered to that system which was upheld by the existing churches of the land.

Being thus separated from others, and many being every day added to the church, there arose of course peculiar duties of the associated persons towards each other. Christianity has ever been a powerful, active, and beneficent principle.

Those who truly receive it no more “live unto themselves;” and this feature and fruit of genuine Christianity was strikingly exhibited in the conduct of the early Friends. No sooner were a few persons connected together in the new bond of religious fellowship, than they were engaged to admonish, encourage, and, in spiritual as well as temporal matters, to watch over and help one another in love.

The members who lived near to each other, and who met together for religious worship, immediately formed, from the very law of their union, a Christian family or little church. Each member was at liberty to exercise the gift bestowed upon him, in that beautiful harmony and subjection which belong to the several parts of a living body, from the analogy of which the apostle Paul draws so striking a description of the true Church: “Ye are the body of Christ, and members in particular.”

Of this right exercise of spiritual gifts, and thereby of an efficient discipline, many examples are afforded in the history of the earliest period of the Society; we shall select one which we believe may be considered as fairly illustrating the practice of early times. Stephen Crisp, in his Memoirs, speaking of his own state soon after his convincement, which was in 1655 and within a few years of the establishment of a meeting at Colchester, the place of his residence, thus expresses himself: “The more I came to feel and perceive the love of God and his goodness to me, the more was I humbled and bowed in my mind to serve him, and to serve the least of his people among whom I walked; and as the word of wisdom began to spring in me, and the knowledge of God grew, so I became a counsellor of those that were tempted in like manner as I had been; yet was kept so low, that I waited to receive counsel daily from God, and from those that were over me in the Lord, and were in Christ before me, against whom I never rebelled nor was stubborn; but the more I was kept in subjection myself, the more I was

enabled to help the weak and feeble ones. And as the Church of God in those days increased, and my care daily increased, and the weight of things relating both to the outward and inward condition of poor Friends came upon me, and being called of God and his people to take the care of the poor, and to relieve their necessities as I did see occasion, I did it faithfully for divers years, with diligence and much tenderness, exhorting and reproving any that were slothful, and encouraging them that were diligent, putting a difference according to the wisdom given me of God, and still minding my own state and condition, and seeking the honour that cometh from God only."

Thus, then, we believe it may be safely asserted, there never was a period in the Society when those who agreed in religious principles were wholly independent of each other, or in which that order and subjection which may be said to constitute *discipline*, did not exist. But as the number of members increased, those mutual helps and guards which had been, in great measure, spontaneously afforded, were found to require some regular arrangements for the preservation of order in the church.

The history of these proceedings affords no small evidence that the spirit of a sound mind influenced the body in its earliest periods. Contending, as they did, for so large a measure of individual spiritual liberty, and placing the authority of man, in religious matters, in a position so subordinate to that of the one Great Head of the Church, they nevertheless recognized the importance and necessity of arrangements and of human instrumentality, under the direction of the Spirit of Christ; and they were led to establish a system of order at once so simple and efficient, that, notwithstanding the varying circumstances of the society, and the power of every annual meeting to alter it, it has been found, in its main particulars, adapted to those changes; and it remains to this day essentially the same as it was within forty years of the rise

of the Society. Previously, however, to the establishment of that regular system of discipline, and of that mode of representation in the meetings for conducting it, which now exist, there had been many General Meetings held in different parts of the nation, for the purpose of providing for the various exigencies of the Society. George Fox mentions, in his journal, that some meetings for discipline were settled in the north of England so early as 1653. The first General Meeting of which we are aware that any records are extant, was held at Balby, near Doncaster, in Yorkshire, in the year 1656; and from this meeting a number of directions and advices were issued, addressed "To the Brethren in the North." This document refers to most of the points which now form the chief subjects of our discipline. It contains instructions as to the Gospel order of proceeding with delinquents, and advices to husbands and wives, parents and children, masters and servants, as to the discharge of their relative duties, and also in regard to strict justice in trade, and a cheerful and faithful performance of civil offices in the commonwealth. George Fox mentions attending a General Meeting in Bedfordshire, in 1658, which lasted three days; at which, he says, "there were friends present from most parts of the nation, and many thousands of persons were at it." He also mentions attending a meeting at Skipton, in 1660, "for the affairs of the church, both in this nation and beyond the seas;" and he says, that he had recommended the establishment of this meeting several years before, when he was in the north; "for many Friends suffered in divers parts of the nation; their goods were taken from them contrary to law, and they understood not how to help themselves, or where to seek redress." "This meeting," he adds, "had stood several years, and divers justices and captains had come to break it up; but when they understood the business Friends met about, and saw Friends' books, and accounts of collections for the use of the poor; how we took care one county to

help another, and to help our friends beyond sea, and to provide for our poor, so that none should be chargeable to their parishes, the justices and officers confessed we did their work, and would pass away peaceably and lovingly."

Next to General Meetings we must notice the establishment of Quarterly Meetings; which were constituted of Friends deputed by the several meetings within a county. These meetings, in several of the counties at least, had existed prior to the establishment of Monthly Meetings, and they appear to have had much the same office in the body as the Monthly Meetings now have amongst us. George Fox, in an epistle of an early date, writes thus respecting them: "In all the meetings of the county two or three may be appointed from them to go to the Quarterly Meetings, to give notice if there be any that walk not in the truth, or have been convinced and gone from the truth, and so have dishonoured God; and likewise to see if any that profess the truth follow pleasures, drunkenness, gaming, or are not faithful in their callings and dealings, nor honest,—but run into debt and so bring a scandal upon the truth. Friends may give notice to the Quarterly Meetings (if there be any such,) and some may be ordered to go and exhort them, and bring in their answers to the next Quarterly Meeting. And to admonish all them that be careless and slothful, to diligence in the truth and service for God, and to bring forth heavenly fruits to God, and that they may mind the good works of God, and do them in believing on his Son, and showing it forth in their conversation, and to deny the devil and his bad works, and not to do them; and to seek them that be driven away from the truth into the devil's wilderness by his dark power; seek them again by the truth, and by the truth and power of God bring them to God again."

It appears to have been with our Society as it had been with the primitive Church, that the care and provision for its poor members was amongst the earliest occasions of disciplinary

arrangements. The occasion for this provision was much increased by the cruel persecutions and robberies to which, on their first rise, the Friends were almost everywhere exposed. It was no rare occurrence at that period, for the father of a family to be thrown into a dungeon, and for the house to be spoiled of the very children's beds and all their provisions. Nor was it uncommon to seek their entire proscription and ruin, by refusing to deal with them. Well may we say, with reverent thankfulness, in reference to those times, "If it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick when their wrath was kindled against us."

The members of the persecuted Society were far from opulent; but they proved themselves rich in charity as well as in faith and hope: and the illustration of these virtues, by the sacrifices which they made for the relief of their more afflicted associates, and their unbroken constancy in the sufferings which they endured for the testimony of a good conscience, were doubtless amongst the practical arguments which at length extorted the commendation even of their enemies.

A second and perhaps contemporaneous object of the meetings for the discipline of the Society, was the obtaining of redress for those illegally prosecuted or imprisoned. Though so patient in suffering, they deemed it their duty to apprise magistrates, judges, and the government, of illegal proceedings, and to use every legal and Christian effort to obtain redress. Several Friends in London devoted a large portion of time to this object, and regular statements of the most flagrant cases were sent to them, and were frequently laid by them before the king and government. Their constancy in suffering was hardly exceeded by their unwearied efforts to obtain relief for their suffering brethren, and for the alteration of the persecuting laws; and through these means the cause of religious liberty was essentially promoted.

A third object, which at a very early period of the Society pressed upon its attention, was the proper registration of births and deaths, and the provision for due proceedings relative to marriage. Their principles led them at once to reject all priestly intervention on these occasions, and hence the necessity for their having distinct arrangements in regard to them. In some of the meetings of earliest establishment regular registers are preserved from the year 1650 to the present time. Great care was taken in regard to proceedings in marriage; investigation as to the clearness of the parties from other marriage engagements, full publicity of their intentions, and the consent of parents, appear to have been recommended in early times as preliminaries to the ratification of the agreement between the parties; and this act took place publicly in the religious meetings of the Society. Marriage has always been regarded by Friends as a religious, not a mere civil compact.

The right education of youth, the provision of suitable situations for them as apprentices or otherwise, and the settlement of differences without going to law one with another, were also among the early objects of the Society's care.

The last object of the discipline in early times, which we shall enumerate, was the exercise of spiritual care over the members. As the Society advanced it was soon reminded of our Lord's declaration: "It must needs be that offences come." Evidencing, as the Society did to a large extent, the fruits of the Spirit, there were those who fell away from their Christian profession, and walked disorderly; and sound as was the body of Friends in Christian doctrine, there were members who were betrayed into false doctrines and vain imaginations; and pure, and spiritual, and consistent with true order and Christian subjection, as were the principles of religious liberty advocated by the Society, there were those who appear to have assumed them under the false expectation of an entire independence.

To all these cases the discipline was applied in very early times; yet the spirit of tenderness, which breathes through the writings of George Fox in regard to the treatment of delinquents, and which there is good reason to believe was practically illustrated to a large extent in the conduct of the Friends of those days, is worthy of especial notice. From one of his epistles we make the following extracts: "Now concerning Gospel order, though the doctrine of Jesus Christ requireth his people to admonish a brother or sister twice, before they tell the church, yet that limiteth none, so as that they shall use no longer forbearance. And it is desired of all, before they publicly complain, that they wait to feel if there is no more required of them to their brother or sister, before they expose him or her to the Church. Let this be weightily considered, and all such as behold their brother or sister in a transgression go, not in a rough, light, or upbraiding spirit, to reprove or admonish him or her, but in the power of the Lord and spirit of the Lamb, and in the wisdom and love of the truth which suffers thereby, to admonish such an offender. So may the soul of such a brother or sister be seasonably and effectually reached unto and overcome, and they may have cause to bless the name of the Lord on their behalf, and so a blessing may be rewarded into the bosom of that faithful and tender brother or sister who so admonished them. And so keep the church order of the Gospel, according as the Lord Jesus Christ hath commanded; that is, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established: and if he shall neglect to hear them, tell it unto the Church."

We now proceed to notice the more regular and systematic establishment of Monthly, and Quarterly Meetings, and of

the Yearly Meeting. Though the history of those times bears ample testimony to the useful part which was taken in this important work by many faithful Friends, yet it is clear that George Fox was the chief instrument in the arrangement and establishment of these meetings. There was doubtless much reference to his individual judgment, but it is worthy of notice how carefully he sought to keep the body from an improper dependence upon him. As in his preaching he directed his hearers to Christ for themselves, as alike *their* and *his* teacher, so in the discipline of the Society, he laboured diligently that the body might be strengthened to help itself.

Under the date of 1666, George Fox says in his journal, “Whereas Friends had had only Quarterly Meetings, now truth was spread and Friends were grown more numerous, I was moved to recommend the setting up of Monthly Meetings throughout the nation.” In 1667 he laboured most diligently in this service, under much bodily weakness from his long confinements in cold and damp prisons. In 1668 he thus writes, “The men’s Monthly Meetings were settled through the nation. The Quarterly Meetings were generally settled before. I wrote also into Ireland, Scotland, Holland, Barbadoes, and several parts of America, advising Friends to settle their men’s Monthly Meetings in those countries, for they had their Quarterly Meetings before.” These Monthly Meetings so instituted, took a large share of that care which had heretofore devolved on the Quarterly Meetings, and were no doubt the means of bringing many more of the members into a larger sphere of usefulness and the exercise of their respective gifts in the church, the free course for which he was so anxious to promote. With reference to this subject he observes, in one of his epistles: “The least member in the church is serviceable, and all the members have need one of another.”

The Quarterly Meetings from this time received reports of the state of the Society from the Monthly Meetings, and gave

such advice and decisions as they thought right; but there was not, until some years after this period, a general Yearly Meeting, at which all the Quarterly Meetings were represented. Of the establishment of that meeting we come now to speak.

There appears to have been held in London, in 1668, a General Meeting of Friends from all parts of the nation, from which an epistle was issued to the Society, and the several Quarterly Meetings were requested to make a collection for the service of truth beyond the seas, and for the distribution of books. In the year 1672 a General Meeting of ministers was held at Devonshire House, London; amongst its proceedings we find the following minute, in which we trace the origin of the Yearly Meeting, constituted as it now is, of representatives from various parts of the kingdom. “It is concluded, agreed, and assented unto, by Friends then present, that for the better ordering, managing, and regulating of the public affairs of Friends relating to the truth and service thereof, there be a General Meeting of Friends held at London once a year, in the week called Whitsun-week, to consist of six Friends for the city of London, three for the city of Bristol, two for the town of Colchester, and one or two from each of the counties of England and Wales respectively.”

This representative Yearly Meeting met at the time proposed in 1673, and came to the conclusion, that the General Meeting, constituted as it then was, “be discontinued till Friends, in God’s wisdom, shall see a further occasion;” and it was further agreed, that the General Meeting of Friends who labour in the work of the ministry, do continue as formerly appointed. This meeting of Friends in the ministry appears to have been regularly held annually from this time to the year 1677 inclusive.

In 1675 a series of important advices and instructions were agreed upon, and sent forth to the several meetings: they

are contained in an epistle, and are thus introduced: "At a solemn General Meeting of many faithful Friends and brethren concerned in the public labour of the Gospel and service of the Church of Christ, from the most parts of the nation." This document is signed by eighty-one Friends, most of whom are well known as conspicuous in the early history of the Society, and the spirit of fervent piety and charity which it breathes is well worthy of their character. In 1677 it was agreed again to convene the meeting of representatives in the ensuing year, and then to advise respecting its continuance. Accordingly in 1678 the representative Yearly Meeting assembled in London, and after agreeing upon several matters, the substance of which was conveyed to the various meetings of Friends in the form of an epistle with much Christian counsel, concluded to meet again the next year after the same manner; and these meetings have continued to assemble once a year in London, with unbroken regularity, to the present time.\*

When the General Meeting of ministers transferred much of its duties to the representative Yearly Meeting, of which they formed a part, there were some portions of the service of these meetings which more particularly belonged to the ministers. Although the power to approve or disapprove of

\* *Note to the Irish Edition.*—In tracing the establishment of the meetings for discipline in Ireland, we find the process in many respects similar to that in Great Britain as above described. It appears, however, that their organization was sooner matured here than in the sister country. The subordinate meetings appear to have been generally settled in the years 1668 and 1669; those answering to the Quarterly Meetings in England were called "Province Meetings," from the districts which they embraced, and were held every six weeks, an arrangement which continued for more than a century. The first National Meeting was convened in Dublin in 1670, and continued to be held half-yearly until 1797: this meeting was constituted, as its title imports, of Friends from the several provinces; and in 1673 we find its representative character distinctly recognized, and a regular appointment made of Friends, on behalf of each province, to attend to its service. In the establishment of the Yearly Meeting of women Friends there is striking evidence of the order with which, at this very early period,

ministers rested with the members of the church to which they respectively belonged, in the capacity of a Monthly Meeting, yet it was deemed fitting that the ministers should have an especial oversight of each other, and that they should meet together for mutual consultation and advice in regard to those of their own station.

George Fox, in 1674, writes thus: "Let your general assemblies of the ministers, [in London, or elsewhere,] examine, as it was at the first, whether all the ministers that go forth into the counties do walk as becomes the Gospel; for that you know was one end of that meeting, to prevent and take away scandal, and to examine whether all who preach Christ Jesus do keep in his government and in the order of the Gospel, and to exhort them that do not." Meetings for these purposes, in which Friends in the station of elder are now united, continue to be regularly held.

All the meetings which have been hitherto described were conducted by men; but it was one of the earliest features of our religious economy to elevate the character of the female sex, by recognizing them as helpers in spiritual as well as in temporal things; holding in the former, as well as in the latter, a distinct place, and having duties which more peculiarly devolved on them. For this purpose meetings were

the discipline was conducted in Ireland. The records of the National Meeting in Third-month, 1678, acknowledge the receipt of a proposition from a women's meeting, held in Cork, signifying that a weighty concern had spread among them, relative to the establishing of a General women's meeting, either yearly or half-yearly, "as in the wisdom of God may be judged meet and convenient," and desiring the advice of their brethren; leaving it to them to regulate both as to time and place. This proposal being considered and approved, permission was given that a National women's meeting be held once a year in Dublin, at the same time as the men's half-year's meeting in spring; and it was left to "the women's meetings of the several provinces, to consider and conclude how many faithful women shall appear at the yearly women's meeting at Dublin aforesaid, leaving all others at liberty who are stirred up in their spirits to be there also." The Yearly Meeting of women Friends accordingly assembled in Dublin in Third-month, 1679, and has been since regularly held.

established among them, with a special regard to the care and edification of their own sex. The views of George Fox in regard to the establishment of these meetings are conveyed in the following passages : “ That faithful women, called to a belief of the truth, and made partakers of the same precious faith, and heirs of the same everlasting Gospel of life and salvation as the men are, might in like manner come into the profession and practice of the Gospel order, and therein be meet helps to the men in the service of truth and the affairs of the church, as they are outwardly in civil and temporal things ; that so all the family of God, women as well as men, might know, possess, and perform their offices and services in the house of God : whereby the poor might be better taken care of ; the younger sort instructed, informed, and taught in the way of God ; the disorderly reproved and admonished in the fear of the Lord ; the clearness of persons proposing marriage more closely and strictly enquired into in the wisdom of God ; and all the members of the spiritual body, the Church, might watch over and be helpful to each other in love.”

Thus was a system of order and government, in conformity with the spirit of Christianity, established amongst us in early times ; and thus a field was opened for the exercise of the various gifts by which the Church, the body of Christ, is edified.

## SECTION I.

## YEARLY MEETING.

THE good and blessed intent and end of this and all our assemblies is, with the Lord's assistance, for His honour; in Its object the promotion of religion: the promoting and maintaining of our Christian society and religion, in life and practice, in all the parts and branches thereof. L. 1695.

The intent and design of our annual assemblies, in their first constitution, was for a great and weighty oversight and And the maintenance of good order, and unity. Christian care of the affairs of the churches pertaining to our holy profession and Christian communion; that good order, true love, unity, and concord may be faithfully followed and maintained among us. L. 1718.

It is the fervent desire of this meeting that the business and concerns thereof be solidly managed and carried on in the fear of God, without contention or striving, and with as few words, and in as pertinent expressions to the matter in hand, as may be, for expediting the affairs thereof without loss of time, or any ways disordering the meeting; but one at a time speaking, and standing up, that all things may be done decently, and in order. L. 1710.

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The Yearly Meeting of Ireland consists of all Friends who are members of any Monthly Meeting within the limits thereof, and in order to provide for the due attendance of

Constitu- said Meeting, each Quarterly Meeting is to appoint represen-  
tion. tatives thereto, who should be well concerned Friends, and  
whose conduct and conversation in good measure correspond  
with their Christian profession. D. 1864.

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5  
Establish-  
ment and  
arrange-  
ments for  
holding.

It appears that a National Half-yearly Meeting was held in Dublin in the year 1670, and continued until Fifth Month, 1797, when a National Yearly Meeting was appointed to be held in Dublin, to be called, "The Yearly Meeting of Friends in Ireland;" which meeting, it is now concluded is to be held as follows:

Men's and women's meetings for discipline to commence at 10 o'clock on the Fourth-day succeeding the last First-day in Fourth Month, and to be continued from day to day, by adjournments to such times as the Yearly Meeting may appoint, until the business be concluded.

A meeting for worship to be held on the Sixth-day succeeding said Fourth-day, at 10 o'clock.

Meetings for worship to be held on the following First-day, at 10 and 5 o'clock.

A concluding meeting for worship to be held after the meetings for discipline are ended. D. 1863.

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6  
Represen-  
tatives not to  
town, before the  
absent  
themselves  
without  
leave.

Advised, that no representatives withdraw, or go out of town, before the meeting end, without leave first requested and granted; that the service of the meeting may not be neglected. L. 1709.

7  
Propositions  
to be in  
writing.

This meeting desires, that all propositions from any Quarterly Meeting to this meeting be delivered in writing, and signed by order of such meeting. L. 1735.

All letters directed to this meeting, except from such meetings as regularly correspond therewith, are to be first perused by a few Friends to be appointed, who are to consider and report whether the same be proper to be read in this meeting or not. L. 1736. D. 1809.

It is agreed, that two or three Friends be appointed to revise the minutes of each day's transactions, and to correct any slight inaccuracies that may be observed; and if any alterations or corrections in things of moment appear necessary, to propose the same to the meeting at its next sitting, previously to any other business; in order that the minutes may be entered with due accuracy, and in a manner clearly to be comprehended. L. 1762.

It is agreed that the representatives shall meet at the close of the first sitting of this meeting in each year, and shall, when so met, nominate a clerk and two assistants for the current year, from amongst the members of this meeting. The said nomination is to be reported to the next sitting of this meeting previously to any other business; and the former clerk is not to consider himself discharged until another be chosen. The representatives are also to consider of suitable Friends to act as clerk and assistant of the large Committee, (if such should be appointed) and to submit such nomination to the large Committee, at its first sitting, for its approval. L. 1807. D. 1864.

Agreed, that the committee for examining the treasurer's account consist of at least twelve Friends; one to be chosen from each Monthly Meeting, as far as practicable. D. 1864.

It is the judgment of this meeting that in order to nominate Friends as representatives to the Yearly Meeting held in London, the representatives should meet, and encourage

Representatives to London. suitable Friends to give up thereto; and that when approved by them, they return their names to this meeting for its approbation: but none should be proposed without the previous concurrence of the representatives. D. 1786.—1864.

13 It is concluded that two members of the Yearly Meeting's Committee shall in future be appointed by this meeting, to be correspondents for this nation with the Meeting for Sufferings in London. D. 1819.—1840.

## SECTION II.

## QUARTERLY MEETINGS.

QUARTERLY meetings are to be held as follow:—Meetings of ministers and elders on Seventh day:—Meetings for worship on First day:—Meetings for discipline to commence on Second day:—To conclude with a meeting for worship. D. 1809.

This meeting recommends to the attention of our Quarterly Meetings the circumstances of the very small meetings for worship and the small Monthly Meetings, within their limits. We desire that the condition of these meetings may obtain the care of well concerned Friends, and that a brotherly and Christian intercourse may be kept up between all the members of a Quarterly Meeting. L. 1842. D. 1864.

This meeting has had under its consideration the important place which Quarterly Meetings hold in the arrangement of our meetings for discipline. It has often been found to be of great advantage for those meetings to appoint committees that should, in Christian love, attend the Monthly Meetings as well as the particular meetings within their limits, extending this service sometimes to the families of Friends, under a concern for the growth of their members in the truth, and for the faithful maintenance of our religious testimonies. These visits are found to be a means of strengthening the bond of Christian fellowship, and especially so, if occasionally repeated; they bring the visitors to a more thorough knowledge of the trials and cares of their fellow members, and

Appoint-  
ments to  
visit  
Monthly  
and other  
meetings re-  
commended. afford an opportunity to enter into sympathy with them, and to administer counsel, encouragement, or help. Such a service may sometimes be acceptably rendered by Monthly Meetings, when they include several Preparative Meetings, and spread over an extensive district. Well concerned Friends are encouraged to manifest their love for their brethren by accepting of the appointment, and we believe that, as it is done in the fear of the Lord and in the simplicity of faith, it will contribute to their own religious benefit. L. 1852.

4 We desire to encourage Friends to be willing to give up Recommendation to attend other Quarterly Meetings. to the attendance of other Quarterly Meetings beside their own, believing that such an interchange of visits between the members of different Quarterly Meetings would tend to strengthen the bonds of Christian love and interest. D. 1864.

5 The several Quarterly Meetings are to transmit annually, Yearly Meeting to be informed of the settling or discontinuing of all meetings. in the spring, to the Yearly Meeting's Committee, information of any meetings which have been settled, discontinued, or united in the course of the year; in order that such information may be duly communicated to this meeting. L. 1833. D. 1840.

6 This meeting is of the judgment that ministering Friends who have a concern to travel in Great Britain with a view of holding meetings among those of other religious Societies, should have the concurrence and unity of their Quarterly Meetings, in addition to that of their Monthly Meetings, when the same can be had with convenience; apprehending that such procedure will be of considerable advantage to Friends under an exercise of so important a nature. Nevertheless, it is not meant that this rule shall apply to Friends

Ministers to obtain the concurrence of Quarterly Meetings in certain cases.

travelling in the work of the ministry, whose concern is chiefly to members of our own Society. L. 1812.—1861.  
D. 1864.

This meeting, having considered the case of ministers who have to apply to their Quarterly Meetings for concurrence in their concerns to travel in religious service, concludes that the said meetings are at liberty to enter upon the consideration of such concerns in a joint Quarterly Meeting of men and women Friends, if they should think it desirable to pursue such a course. L. 1830.—D. 1862.

7  
Mode of  
considera-  
tion.

This meeting is of the judgment that due attention on the part of Quarterly Meetings to inspect and to assist their respective Monthly Meetings, when deficiencies are known to exist, is highly conducive to the maintenance of our Christian discipline. The several Quarterly Meetings of men and women Friends are therefore desired, at their summer Quarterly Meetings, to give such further consideration to the state of their several Monthly Meetings, as may appear to be called for by the answers to the queries presented to the spring Quarterly Meetings. L. 1801. D. 1864.

8  
State of  
Monthly  
Meetings t  
be consi-  
dered in  
summer.

## SECTION III.

## MONTHLY MEETINGS.

- 1      It is agreed that no Monthly Meeting shall be allowed to divide itself into two separate Monthly Meetings, without the consent of the Quarterly Meeting. Quarterly Meetings are empowered to unite or dissolve Monthly Meetings whenever in their judgment such may appear necessary. L. 1715. D. 1864.
- 2      Whenever it appears that any Monthly Meeting, through the smallness of the number of Friends attending it, is not qualified for carrying on the discipline of the church, we recommend that such Meeting should join some neighbouring Monthly Meeting, with the advice and concurrence of the Quarterly Meeting. L. 1752. D. 1809.
- 3      It is the judgment of this meeting, when any Monthly Meeting thinks it right to establish any new meeting for worship or any Preparative Meeting, or to discontinue, either wholly or in part, any such meeting already settled, that the same be reported to the Quarterly Meeting for its approbation, before it be carried into effect. L. 1822.
- 4      This meeting, being of the judgment that it would be an acceptable and useful service, if Friends were occasionally to attend the smaller meetings for worship, held on First-days recommended. and on other days of the week, in the districts in which they

reside, recommends the subject to the attention of Monthly Meetings. Such an intercourse would enable Friends to enter more closely into the peculiar circumstances of their brethren; and would, we believe, tend to strengthen the precious bond of Christian fellowship. L. 1826.

Care of  
small meet-  
ings for  
worship re-  
commended.

It is the judgment of this meeting that Monthly Meetings should exercise a sound discretion in either lending or refusing to lend our meeting-houses, for the purpose of worship, to persons of other religious denominations. In all cases when meeting-houses are lent, it is highly desirable that a great degree of unanimity should exist. L. 1861. D. 1864.

On lending  
meeting-  
houses.

On the subject of the right of children to membership in MEMBERSHIP, our religious Society, this meeting considers it proper to define, that such right is to be understood as extending to any child born of parents in membership; also to any child, either the father or mother of whom is at the time of its birth a member, provided such father and mother were both of them members at the time of marriage, and that their marriage was in accordance with our rules. L. 1861. D. 1864.

Right of  
children to  
mem-  
ber-  
ship.

Although we recognize the children of our members as objects of our care, and partakers of the outward privileges of Christian fellowship, we would earnestly remind all that such recognition cannot constitute them members of the Church of Christ. Nothing can effect this but the power of the Holy Spirit working in each one "repentance towards God, and faith towards our Lord Jesus Christ;" therefore let the words of our Divine Master have their due place with all—"Ye must be born again." L. 1861. D. 1864.

Such mem-  
bership does  
not consti-  
tute them  
members of  
the Church  
of Christ.

- MEMBERSHIP.** In cases where both the parents, or the surviving parent of children in membership may, by resignation or disownment, have ceased to be members or a member of our religious Society, and where it does not appear probable that such children will be educated in accordance with our religious principles, Monthly Meetings are left at liberty, in their discretion, and after communicating, when practicable, with their parents or guardians, to declare any such children, not being above fourteen years of age, to be no longer members of our Society. In every such case, information of the conclusion of the Monthly Meeting is to be communicated to the parents or guardians of the child or children. L. 1861. D. 1864.
- 8** Children may be recorded as no longer members in certain cases. Monthly Meetings are to keep an alphabetical list of their members, and annually to appoint a committee for the purpose of examining such list by comparing the entries with the Monthly Meeting's minutes. After being thus examined, it is recommended that the said list be read over once a year, either by the Monthly Meeting, or in such other manner as it may direct. L. 1861. D. 1864.
- 9** Lists of members to be kept, and annually examined. This meeting directs Monthly Meetings to furnish their Quarterly Meetings in spring with an account of the number of those who have been admitted into or reinstated in membership during the preceding year, distinguishing those who joined the Society on the ground of convincement, from those who, having been educated in our principles, obtained membership on that account. Monthly Meetings are also directed to report to their spring Quarterly Meetings the number of those who, either from resignation or disownment, have ceased to retain membership in our Society during the previous year. And the spring Quarterly Meetings are directed, in both cases, to make, from these reports, annual aggregate returns to this meeting. D. 1862.
- 10** Certain returns to be annually made.

The Quarterly Meetings are directed, in future, to return MEMBERSHIP.  
 to this meeting the number of members belonging to each 11  
 of their Monthly Meetings, and also of those who make Certain re-  
profession of our religious principles, but are not in mem-  
bership: said returns to be made to the end of each calen-

annually  
made.

D. 1863.

Advised, that Monthly Meetings lay hands on no man NON-  
MEMBERS.  
 suddenly, nor speedily admit into membership, without a 12  
 seasonable time to consider their conduct, any who may Advice re-  
 come to Friends' meetings as convinced persons, and more speaking  
 especially such as manifest an earnestness for a speedy those under  
convincement.  
 admission into communion with us. Let the innocence of  
 their lives and conversation first be manifested, and a depu-  
 tation of judicious Friends be made, to inquire into the  
 sincerity of their convincement of the truth of our religious  
 principles, and let the Monthly Meeting be satisfied of this,  
 previously to their admission. L. 1764. D. 1864.

This meeting has derived satisfaction from the attention 13  
 which has been paid, in the respective Quarterly Meetings, Attention  
 to the children of parents not in affluence, and not members to be paid  
 of our Society, which children are brought up in the attend- to children  
ance of our religious meetings; and wishes to encourage connected  
 Friends of the respective Quarterly and Monthly Meetings to with  
 continue to extend a friendly care and interest towards the Friends,  
 parents of such children, and towards the children them- whose  
 selves as regards their moral and religious education. L. parents are  
 1829.—1833. not in afflu-  
ence.

This meeting, under a concern for the religious oversight 14  
 of children and young persons who may be in profession  
 though not in membership with us, and especially of those

**NON-MEMBERS.**

Care towards those brought up in profession with us.

who have received their education in some of our public schools, recommends to Monthly Meetings, that provision be made for bringing such young persons under the notice of Friends. Separate lists of the names of such, as well as of all other attenders of our meetings not in membership, are recommended to be kept and read, for the purpose of maintaining a Christian interest on their behalf. L. 1851.

**15**  
Children of tender age may be admitted into membership in certain cases.

Monthly meetings are left at liberty, in their discretion, to admit into membership, in their infancy, or in more advanced years, any children whose parents are, or may have been members, or who may be otherwise connected with our Society, in cases where a reasonable probability appears that such children will be educated in accordance with our religious principles. L. 1861. D. 1864.

**16**  
Also those in more advanced years.

Children born after the disownment of their parents, or those who have been educated in our Christian principles and who duly attend our meetings for worship, being also of orderly conversation, should be tenderly regarded; and when the meeting wherein they reside apprehends they have attained sufficient judgment to choose for themselves, they should be visited, and if they express a desire to be esteemed members of our Society, they ought to be admitted, at the discretion of the Monthly Meeting. L. 1767. D. 1864.

**DELINQUENCIES.**

**17**  
General exhortation.

In the love of Christ we earnestly exhort you to watch diligently over the flock, and deal in due time, and in a spirit of Christian love and tenderness, with all such as walk disorderly amongst you, in order to reclaim and restore them by brotherly counsel and admonition.

When any one of our members commits an offence, and after due private labour it has been communicated to the

Monthly Meeting, that meeting shall appoint some well qualified Friends to visit the offending member, and to inquire carefully into the matter, and labour for the restoration of the brother or sister who may have been overtaken in a fault. The Friends appointed are to report as early as convenient to the Monthly Meeting. And if, after patient waiting, they find that their Christian labour of love has not had its desired effect, Monthly Meetings are left at liberty, should the nature of the case require it, to issue a testimony of disownment against such persons.

In the case of delinquency of a Friend who is not a member of the meeting in which he resides, care should be taken, after due enquiry and private labour, that the meeting to which he belongs be informed of the case. The meeting of which he is a member is then to proceed to visit and deal with him, unless by reason of distance it be not convenient; in which case, it is to apply to the Monthly Meeting in which the offender resides, to act for it and visit him, and report its proceedings to the meeting of which he is a member; which meeting is to receive his acknowledgment, or disown him, as in its judgment the case shall require, reporting either conclusion to the other meeting. If a testimony of disownment be issued, a copy thereof is to be sent to the meeting in the compass of which the offender resides, which is to acquaint him therewith, and acknowledge the receipt thereof to the meeting that sent it.

If the offender remove after dealing be commenced, the meeting that had him under its care shall continue the same if he be equally within its reach, or otherwise is at liberty to write to the meeting into the compass of which he is removed; which meeting is to proceed therein, and report to the meeting of which he is a member, which shall receive his acknowledgment, or proceed to disown him as aforesaid.

In case offenders shall remove to places not within the acknowledged limits of any Monthly Meeting, they may be

DELINQUEN-

CIES.

Course of  
proceeding  
towards  
offenders.When the  
offender  
does not  
reside in the  
meeting to  
which he  
belongs.In case of  
removal  
after dealing  
has com-  
menced.When be-  
yond the  
limits of any  
Monthly  
Meeting.

<sup>THE</sup>  
placed under the care of the meeting to which they are the nearest situated.

When the offender cannot be found.

The women's Meeting and the Preparative Meeting to be informed; and information to be given in all cases to a person disowned.

Re-admission into membership.

If an offender cannot be found, the meeting to which he belongs may issue a testimony against him, if the nature of the case require it.

Information of disownments is to be sent to the women's Monthly Meeting, and also to the Preparative Meeting, if there be one, to which the disowned person belonged: and in all cases, information is to be given to the person disowned, if access can be had to him, and a copy of the testimony, if desired. It is not hereby intended to alter the practice of showing testimonies of disownment to the persons against whom they are prepared, before they are finally passed by a Monthly Meeting.

When a person who had been separated from membership is desirous of readmission into the Society, and is not resident within the compass of the Monthly Meeting which disowned him, he may apply to that within which he resides; in which case it is directed that any committee appointed, do communicate with the meeting which disowned him, in order to become acquainted with the circumstances which led to his separation from membership. L. 1782.—1861. D. 1864.

18  
Unsoundness in doctrine to be testified against.

If there be any such gross errors, false doctrines, or mistakes held by any professing truth, as are either against the validity of Christ's sufferings, blood, resurrection, ascension, or glory in the heavens, according as they are set forth in the Holy Scriptures; or any way tending to the denial of the heavenly man Christ; such persons ought to be diligently instructed and admonished by faithful Friends, and not be exposed by any to public reproach; and where the error proceeds from ignorance and darkness of their understanding, they ought the more meekly and gently to be informed: but if any shall wilfully persist in error in point of faith, after being duly informed, then such ought to be further dealt with according to Gospel order; that the truth, Church, or

body of Christ may not suffer by any pretended member ~~DELINQUENTES-~~  
that is so corrupt. L. 1694.

If any of our members habitually absent themselves from 19  
our meetings for worship, and disregard the repeated advice  
and endeavours of friends to stir them up to a right sense of  
this religious duty, they are to be dealt with by the Monthly  
Meeting to which they belong, even to separation from  
membership if the case require it. L. 1770.—1861. D. 1864.  
Non-attendance of meetings to be dealt with.

It appears that, in several of our Monthly Meetings, 20  
there are persons in membership who do not attend any  
of our meetings and who make little or no profession with  
Friends, but who are not in other respects defaulters, are  
of orderly conduct, and are believed to attend the places  
of worship of other religious communities: such cases fre-  
quently arise from heads of families having left our Society,  
and their children consequently not being brought up in  
our principles, nor accustomed to attend our meetings.  
There are also others who, from a sincere, though, in our  
opinion, erroneous preference for other Christian bodies,  
have gradually withdrawn from our meetings, cease to  
make profession with us, and are more or less accustomed  
to attend other places of worship. While we feel for these  
classes, and lament that they have not so known or valued  
our Christian principles as to continue to walk with us, yet  
where they have long and decidedly withdrawn from our  
Society, we believe that advantage cannot arise either to  
themselves or to us, from their continuing in nominal mem-  
bership. We, therefore, leave Monthly Meetings at liberty,  
after solid consideration, and after communicating verbally  
or by writing with such individuals, to omit their names  
from the list of members, if they hold out no reasonable  
expectation of resuming the attendance of our meetings; in  
all cases informing them of this step having been taken.  
Nominal members may, in certain cases, be recorded as no longer belonging to our Society.

Appoint-  
ments to  
visit  
Monthly  
and other  
meetings re-  
commended. afford an opportunity to enter into sympathy with them, and to administer counsel, encouragement, or help. Such a service may sometimes be acceptably rendered by Monthly Meetings, when they include several Preparative Meetings, and spread over an extensive district. Well concerned Friends are encouraged to manifest their love for their brethren by accepting of the appointment, and we believe that, as it is done in the fear of the Lord and in the simplicity of faith, it will contribute to their own religious benefit. L. 1852.

4 We desire to encourage Friends to be willing to give up  
Recommen- to the attendance of other Quarterly Meetings beside their  
dation to attend other own, believing that such an interchange of visits between the  
Quarterly members of different Quarterly Meetings would tend to  
Meetings. strengthen the bonds of Christian love and interest. D.  
1864.

5 The several Quarterly Meetings are to transmit annually,  
Yearly Meeting to in the spring, to the Yearly Meeting's Committee, information of any meetings which have been settled, discontinued, or united in the course of the year; in order that such information may be duly communicated to this meeting. L.  
1833. D. 1840.

6 This meeting is of the judgment that ministering Friends  
Ministers to obtain the concurrence of holding meetings among those of other religious Societies, should have the concurrence and unity of their Quarterly Meetings, in addition to that of their Monthly Meetings, when the same can be had with convenience; apprehending that such procedure will be of considerable advantage to Friends under an exercise of so important a nature. Nevertheless, it is not meant that this rule shall apply to Friends  
of Quarterly Meetings in certain cases.

"no man;" for we have cause to believe that injudicious encouragement hath tended to promote an unsound ministry in some places. It is therefore recommended, that the ministers and elders, in the several Monthly Meetings, should tenderly advise those who come forth in public testimony, to wait patiently under a deep consideration of their state of infancy and childhood; and when their fruits afford sufficient evidence of their qualifications for so important a service, that the cases of such ministers shall, with the approval of the Quarterly Meeting of ministers and elders, be reported to their Monthly Meetings; which, upon solid and deliberate consideration, may, as in the wisdom of truth shall seem meet, record them as ministers. L. 1773—1833. D. 1864.

MINISTERS.  
General  
counsel as  
to care over  
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This meeting recommends, when a proposition for acknowledging a minister is made to a Monthly Meeting by the ministers and elders of that meeting, that the same be brought forward in the meeting previously to its entering upon any other business. The men's meeting, on receiving it, is, either then or at a more suitable time, to proceed, in conjunction with the members of the women's Monthly Meeting, to the consideration and conclusion of the case. L. 1861. D. 1864.

31  
Recording  
of ministers.

Friends of judgment and experience are advised to watch with fatherly care over such especially as may be young in the ministry; that whilst, on the one hand, nothing tending to the glory of God and the edification of his Church and people may be discouraged, so, on the other hand, where counsel may appear to be called for, it may be wisely and faithfully administered. L. 1720.—1861.

32  
Counsel re-  
pecting  
those who  
are young  
in the  
ministry.

If any person appearing as a minister shall give cause of uneasiness or dissatisfaction to Friends, in doctrine, behaviour, or conversation, such person is to be dealt with privately in a Gospel spirit and manner. If this shall not take effect, with.

33  
Those who  
give dis-  
satisfaction  
to be dealt  
with.

OVERSEERS.**26**

Alteration  
or addition  
to be con-  
sidered at  
least every  
three years.

Monthly Meetings are advised to consider at least once in three years whether any alteration or addition be necessary in the appointment of overseers: and when an appointment is necessary, the matter is to be referred to a committee of judicious Friends; who are to report to the Monthly Meeting, for its approbation, such Friends as are thought suitable for the service. L. 1789. D. 1809.—1864.

**27**  
Number.

It is the judgment of this meeting that, as far as circumstances will admit, at least two men and two women Friends be appointed as overseers in each particular meeting. L. 1861. D. 1864.

**28**  
Frequent  
conferences  
recom-  
mended.

Overseers are advised frequently to confer together, which may furnish favourable opportunities for strengthening and encouraging each other in the faithful discharge of their duty. It is also advised that men and women overseers be not unmindful of the advantage which may arise at times from their unitedly conferring together. D. 1692.—1839.

**29**  
Annual  
returns.

This meeting directs Monthly Meetings to furnish their Quarterly Meetings in spring with an account of the number of men and women Friends respectively under appointment as overseers in each particular meeting. And the spring Quarterly Meetings are directed to prepare, from the reports thus made to them, and to forward to this meeting, a general tabular account thereof. Such meetings as are without any Friend in the station of overseer, are to be included in this return. D. 1862.

MINISTERS.

**30**  
General  
counsel as  
to care over  
ministers.

We earnestly desire the increase of true Gospel labourers amongst us, for the edification of our own body, and the spreading of the truth as it is in Jesus. At the same time let us remember the apostolic advice, “ Lay hands suddenly on

no man;" for we have cause to believe that injudicious encouragement hath tended to promote an unsound ministry in some places. It is therefore recommended, that the ministers and elders, in the several Monthly Meetings, should tenderly advise those who come forth in public testimony, to wait patiently under a deep consideration of their state of infancy and childhood; and when their fruits afford sufficient evidence of their qualifications for so important a service, that the cases of such ministers shall, with the approval of the Quarterly Meeting of ministers and elders, be reported to their Monthly Meetings; which, upon solid and deliberate consideration, may, as in the wisdom of truth shall seem meet, record them as ministers. L. 1773—1833. D. 1864.

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**MINISTERS.** then let complaint be made to the Monthly Meeting to which Those who he or she may belong; in order that proceeding thereon give dis- satisfaction may be had accordingly, and the case decided without unnecessary delay. L. 1723. D. 1864.  
with.

**34** It is recommended to Monthly Meetings to be careful that Those who travel to have the unity and written concurrence of their Monthly Meetings. all Friends who travel in the work of the ministry, do go in the unity of the meetings to which they belong, and with written testimonials therefrom. And we advise all Monthly meetings to take due care in giving such testimonials; to prevent the uneasiness which sometimes falls on the church, from a weak and unskilful ministry. L. 1720.—1861. D. 1864.

**35** It is the judgment of this meeting, when either men or women Friends have a concern to travel in the work of the ministry, and have occasion to apply to their Monthly Meetings for a written testimonial of its concurrence, that they communicate their views to men and women Friends collectively assembled, on notice being given at the close of the preceding meeting for worship, for the women to remain until the men's meeting is regularly constituted; when, on the concern of the individual being communicated, it is to be made the subject of joint deliberation and conclusion; after which, if the concern be united with, a certificate, or other written testimonial of concurrence is to be prepared, and signed by the clerk of the Monthly Meeting; or if for service beyond the limits of the United Kingdom, by the meeting generally. Nevertheless, the Friends thus collectively assembled are at liberty to postpone the decision, or refer the subject to a committee for consideration, whenever they may apprehend such delay or reference desirable; and any committee so appointed is to make report at another joint conference, previously to the ordering or granting of a certificate. L. 1822. D. 1825.—1864.

Monthly Meetings are advised to exercise due care and MINISTERS.  
 deliberation before they conclude on issuing testimonies or 36  
 minutes concerning deceased Friends, whether ministers or <sup>Testimonies</sup>  
 others, whose lives have been marked by devotedness to the <sup>respecting</sup>  
 cause of their Lord, and to the service of the Church. In <sup>deceased</sup>  
 drawing up such documents Monthly Meetings are desired <sup>ministers</sup>  
 to pay due regard to conciseness, and especially to bear in <sup>or others.</sup>  
 mind that the object is not eulogy, but to preserve a record  
 of the power of divine grace in the lives of the Lord's faith-  
 ful servants. Testimonies when drawn up are to be presented  
 by the Monthly Meeting to its Quarterly Meeting, which  
 meeting is recommended, in each case, to revise the testi-  
 mony so presented (by the appointment of a committee or  
 otherwise); and it is left to the discretion of the Quarterly  
 Meeting, either to send forward the same, or a new testimony  
 prepared by itself, to this meeting, or if thought expedient,  
 to withhold altogether any such testimony. L. 1861. D.  
 1864.

It is desired by this meeting, that there may be a Friend ELDERS.  
 or two, in each particular meeting, appointed by the Provin- 37  
 cial Meeting, to meet apart, to deliberate upon the state of <sup>Object of</sup>  
 meetings in relation to worship, and concerning ministering <sup>appointment</sup>  
 Friends or testimonies borne in the meeting. D. 1692.

Monthly Meetings are desired, with the concurrence of 38  
 their Quarterly Meetings, to appoint some serious, discreet, <sup>Their</sup>  
 and judicious Friends who are not ministers, tenderly to <sup>duties.</sup>  
 encourage and help young ministers, and advise others, as  
 they, in the wisdom of God, see occasion; and where there  
 are meetings of ministering Friends, the Friends so appointed  
 are to be admitted as members of such meetings of ministers,  
 and to act therein for the good purposes aforesaid. L. 1727.  
 D. 1864.

**ELDERS.****39****Qualifica-**  
**tion.**

In the appointment of elders, age or wealth is not to be an inducement in the choice; but let such be appointed as fear God, love his truth in sincerity, are sound in Christian doctrine, and of clean hands. L. 1761.—1833.

**40**  
**Mode of**  
**appointment.**

In order to assist in a suitable choice, when an appointment of elders appears to a Monthly Meeting to be desirable, application is to be made to the Quarterly Meeting for the assistance of a few Friends; and the Quarterly Meeting of women Friends is to have the opportunity of appointing some of its number. The Monthly Meeting is to appoint a few judicious men and women Friends previously to this application, who, with those appointed by the Quarterly Meeting, are to form a committee for judging of the gifts and qualifications of such as may be then proposed for this important station. Their report is to be presented to the Monthly Meeting for its consideration; and such Friends as may be thus nominated, if approved by the Monthly Meeting, and subsequently confirmed by the Quarterly Meeting, are to be appointed to the station of elder. L. 1833. D. 1864.

**41**  
**Displace-**  
**ment.**

Monthly Meetings are at liberty, after the exercise of due care and admonition, to displace from the appointment such elders as appear to be either incompetent to their station, or unfaithful in it. L. 1801.

**42**  
**Appoint-**  
**ment can-**  
**celled by**  
**removal out**  
**of Quarterly**  
**Meeting.**

When a Friend appointed to the station of elder in any Monthly Meeting removes into another, it is the judgment of this meeting that such station is not lost, provided such removal be within the same Quarterly Meeting; but in case the removal of an elder be out of the limits of the Quarterly Meeting to which he or she belongs, such elder shall not be continued in that station unless a reappointment be made, pursuant to the rules for the choice of elders. L. 1801. D. 1864.

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We are concerned to recommend to Monthly Meetings, 43  
the appointment of suitable Friends to visit the families of Appoint-  
their brethren in Christian love, and therein to inform, ad-  
monish, and advise, as occasion may be; and we beseech you, ments to  
brethren, let the tender advice of such as shall undertake visit fami-  
so brotherly an office, meet with a kind and open reception, lies recom-  
that, in the mutual giving and receiving of wholesome mended.  
counsel and advice, you may co-operate to the help and  
furtherance of each other's faith. L. 1752.

This meeting recommends each Monthly Meeting to make 44  
an annual appointment of a suitable number of Friends, to Appoint-  
apply for an account of distrainments to each of their members ments to  
liable to ecclesiastical or military demands; and, where weak- collect ac-  
ness or unfaithfulness appears in any, to administer such counts of  
advice and admonition as may be necessary for their help. sufferings.  
L. 1780. D. 1864.

This meeting directs Monthly Meetings to report annually 45  
to their spring Quarterly Meetings the amounts that may be Annual  
furnished to them of such distrainments as have occurred in the returns of  
the maintenance of our Christian testimony against the payment such ac-  
of tithe rent charge, also as to the recording of such accounts.  
and Quarterly Meetings are directed to make to this meeting  
an aggregate return of the distrainments thus reported, and also  
as to their being recorded by the several Monthly Meetings.  
D. 1862.

This meeting directs Monthly Meetings annually to make 46  
appointments of suitable Friends to impart to those of their Appoint-  
members to whom it may be applicable, advice on the subject ments re-  
of keeping clear and correct accounts, and on that of care- specting in-  
fully inspecting the state of their affairs at least once in the spection of  
year, as well as to recommend them to make their wills and affairs, &c.  
settle their outward concerns in time of health. In the dis-

Appoint-  
ments re-  
specting in-  
spection of  
affairs, &c. charge of this service opportunities are afforded for a kind and brotherly intercourse, which, without intruding into the private affairs of individuals, may be productive of real benefit. L. 1793.—1861.

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47  
Libraries.

As it is of great importance that members of our Society, and others, should be invited to a perusal of the approved writings of Friends, it is desired that Monthly Meetings would request their particular meetings to revise the catalogues of their libraries once in the year, and report their having done so to the Monthly Meeting; and then to consider what additions may be suitably made, as well as the best means of giving publicity to the collection, promoting the circulation of them, and affording ready access to the books to all who wish to peruse them, whether members of our religious Society or not. L. 1821.—1833.

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48  
Regulations  
respecting  
grave  
stones.

Friends are left at liberty to adopt the use of grave stones in any of our burial grounds, it being distinctly understood, that in all cases they are to be put down under the control of the Monthly Meeting; so that in each particular burial ground, such an entire uniformity may be preserved, in respect to the materials, size, and form of the stones, as well as in the mode of placing them, as may effectually guard against any distinction being made in that place between the rich and the poor.

It is directed, that the stones to be used, when laid horizontally, shall not exceed thirty inches in length, by twenty-four inches in breadth, and that the inscription shall be in plain Roman letters.

In case of using erect stones, the height from the surface of the ground is not to exceed thirty-six inches, and they are to be plain on the top. Regulations respecting grave-stones.

These regulations are to apply to all cases of permitted burials. L. 1850. D. 1856.—1864.

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It is recommended to Monthly Meetings, that if any of their members reside remote from our religious meetings, Those who reside remote from meetings to be cared for. they take care that such be visited, in order to encourage them, their children, and families, in their duty towards God; so that none may suffer loss through want of due care towards them. D. 1726.—1864.

This meeting desires that Monthly Meetings may maintain a correspondence with such of their members as have removed out of the reach of the oversight of their friends, and beyond the limits of any recognized meetings for discipline, so as to bring them under the Christian notice and sympathy of these meetings, and that they have a special regard to them when their lists of members are annually read and revised; also that they may be careful that the names and residences of such persons are furnished to the Yearly Meeting's Committee. L. 1844. D. 1864.

Monthly meetings to correspond with their members who have removed to a great distance.

Appoint-  
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specting in-  
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It is recommended to Monthly Meetings, that if any of their members reside remote from our religious meetings, Those who reside remote from meetings to them, their children, and families, in their duty towards God; so that none may suffer loss through want of due care towards them. D. 1726.—1864. 49

This meeting desires that Monthly Meetings may maintain a correspondence with such of their members as have removed out of the reach of the oversight of their friends, and beyond the limits of any recognized meetings for discipline, so as to bring them under the Christian notice and sympathy of these meetings, and that they have a special regard to them when their lists of members are annually read and revised; also that they may be careful that the names and residences of such persons are furnished to the Yearly Meeting's Committee. L. 1844. D. 1864. Monthly meetings to correspond with their members who have removed to a great distance. 50

## SECTION IV.

## PREPARATIVE MEETINGS.

**1** *Objects and duties.* It is the judgment of this meeting that the holding of Preparative Meetings, under suitable regulations, may be of real advantage, where Monthly Meetings consist of two or more particular meetings; and that the proper business of such meetings is,

To inquire after births, burials, and removals, in order to carry accounts thereof to the Monthly Meeting;

To read and consider the queries, as settled by the Yearly Meeting, and conclude on answers in writing to the Monthly Meeting.

To appoint representatives to the Monthly Meeting.  
**L. 1794.—1833. D. 1864.**

**2** *United meetings recommended in certain cases.* This meeting is of the judgment that advantage would accrue to our small Preparative Meetings, by their being encouraged, in the discretion of Monthly Meetings, to act as a united Preparative Meeting of men and women Friends. The answers therefrom to be sent to the men's, and, as far as applicable, to the women's Monthly Meeting also; and representatives appointed to each when practicable. **L. 1861. D. 1864.**

**3** *Quarterly meeting to be informed of omission in holding.* When a Preparative Meeting is omitted to be held, information of the same should be sent from the Monthly to the Quarterly Meeting; but it is not necessary for such information to be transmitted to this meeting. **L. 1828. D. 1864.**

We believe that advantage might be derived from occasionally reading in Preparative Meetings portions of the Advices to be read occasionally. 4  
counsel issued by this meeting, contained in the volume of Rules of Discipline and Advices. L. 1833. D. 1864.

## SECTION V.

## WOMEN'S MEETINGS.

- 1** Establish-  
ment. IT is our Christian advice that you do encourage faithful women's meetings, and the settling of them where they are wanting, and may with convenience be settled; knowing their service, and what need there is also of their godly care in the Church of Christ, in divers weighty respects proper to them. L. 1691.
- 2** Monthly  
and Quar-  
terly Meet-  
ings to  
appoint  
representa-  
tives. Each Monthly Meeting of women Friends is desired to appoint two Friends, as their representatives to the Quarterly Meeting, who are to be furnished with answers to the queries of that meeting, and other matters which their meeting may have to offer thereto. Quarterly Meetings are to appoint representatives to the Yearly Meeting;\* to the queries of which they are also to send answers.
- Yearly  
Meeting  
may corre-  
spond with  
Quarterly  
Meetings. The women's Yearly Meeting is at liberty to correspond with the women's Quarterly Meetings, and to issue such advices, as, in the wisdom of truth, may, from time to time, appear necessary, and conducive to their mutual edification; yet such meeting is not at liberty to make or alter any rules of discipline or queries without the concurrence of the men's Yearly Meeting. D. 1809.—1864.
- 3** On considering the nature and extent of the discipline committed to women Friends, it is our judgment, that its

\* The men's National Meeting, in the year 1678, allowed a women's Yearly Meeting to be held in Dublin.

nature is, as expressed by the minutes of the Yearly Meeting, Nature and to come up to the help of their brethren in the discipline of the church.

extent of  
the disci-  
pline com-  
mitted to  
them.

As to its extent,

I. They are to inspect and, in their discretion, to relieve Care of poor. the wants of the poor of their own sex; or to apply to the men's meeting, as cases shall require.

II. They are to take cognizance of proceedings in relation As to mar-riage. conformably to the rules on that subject.

III. They are to join in certificates of removal for women As respects Friends. In order whereto, in such cases, the women's Monthly Meeting is to appoint two of its members to make the necessary enquiry, and prepare a certificate accordingly; and after it is approved by the women's meeting, but before it is signed, to send it to the men's meeting for approbation and signature, after which it is to be signed by the clerk of the women's meeting. On the removal of a man Friend and his wife, they are to appoint two women Friends to make enquiry, and to unite with the Friends appointed by the men's meeting in preparing a certificate, which is to be produced to the men's meeting, and when approved by them, and signed by the clerk, it is to be returned to the women's meeting for approbation and signature.

IV. They are also, on receiving from the men's meeting Visits in certificates for women Friends removed into the compass of removal. the Monthly Meeting, to make appointments to visit them.

V. They are to have overseers; in order to which, when Overseers. it is necessary that women overseers be appointed, the women's Monthly Meeting is to appoint a committee, which is to join a committee to be appointed by the men's Monthly Meeting. The joint committee is to nominate the overseers, and the names of the women then nominated, are to be reported to the women's Monthly Meeting, and if approved by the said meeting, information thereof is to be sent to the men's meeting.

Visits to  
those who  
apply for  
mem-  
ber-  
ship.

VI. The women's Monthly Meeting is to make appointments to join the men in visiting such women as apply for admission, or reinstatement into membership; the report of the committee is to be made to the men's meeting, which is to inform the women's meeting of its conclusion.

Delinquen-  
ciea.

VII. In cases of delinquency of women Friends, when, after due exercise of private labour, the women's Monthly Meeting believes it necessary that any of its members be dealt with as delinquents, it is to inform the men's meeting thereof. That meeting may, if it think fit, request the women's meeting to proceed to deal with the delinquent and report the result of their labours to the men's meeting; but if the men's meeting see it expedient to join them in the dealing, the report of the joint committee is to be made to the men's meeting, which is to inform the women's meeting of its conclusion. No proceedings of the women only are to be a sufficient ground for admission into membership, or for disownment, unless, after mature deliberation, and from any peculiar circumstances which may attach to a case of delinquency, the men's meeting, feeling satisfied that the discipline has been fully exercised by the labour of the women Friends, shall be convinced that it is not its place to make any appointment. L. 1861. D. 1864.

Monthly Meetings are advised to exercise due care and <sup>MINISTERS.</sup> deliberation before they conclude on issuing testimonies or minutes concerning deceased Friends, whether ministers or others, whose lives have been marked by devotedness to the cause of their Lord, and to the service of the Church. In drawing up such documents Monthly Meetings are desired to pay due regard to conciseness, and especially to bear in mind that the object is not eulogy, but to preserve a record of the power of divine grace in the lives of the Lord's faithful servants. Testimonies when drawn up are to be presented by the Monthly Meeting to its Quarterly Meeting, which meeting is recommended, in each case, to revise the testimony so presented (by the appointment of a committee or otherwise); and it is left to the discretion of the Quarterly Meeting, either to send forward the same, or a new testimony prepared by itself, to this meeting, or if thought expedient, to withhold altogether any such testimony. L. 1861. D. 1864.

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It is desired by this meeting, that there may be a Friend <sup>ELDERS.</sup> or two, in each particular meeting, appointed by the Provincial Meeting, to meet apart, to deliberate upon the state of meetings in relation to worship, and concerning ministering Friends or testimonies borne in the meeting. D. 1692.

Monthly Meetings are desired, with the concurrence of <sup>38</sup> their Quarterly Meetings, to appoint some serious, discreet, <sup>Their duties.</sup> and judicious Friends who are not ministers, tenderly to encourage and help young ministers, and advise others, as they, in the wisdom of God, see occasion; and where there are meetings of ministering Friends, the Friends so appointed are to be admitted as members of such meetings of ministers, and to act therein for the good purposes aforesaid. L. 1727. D. 1864.

General advice.

faithfully and diligently walk up to the testimony of the blessed truth, to which the Lord hath gathered us in this latter age of the world; that so where any are found short, weak, or faulty, they may be admonished and sought in the spirit of love, which is the spirit of the Gospel—that divine charity wherein mercy is not only mixed with judgment, but may appear over all our works: that it may be seen by all, that church-love abounds before church-censure comes, and that a gospel-spirit is the spring and motive to all our performances, as well in discipline as worship. L. 1703. D. 1864.

4  
Visits to  
women's  
meetings  
recom-  
mended.

We recommend, that weighty concerned Friends, as they may feel their minds drawn thereunto, should, with the approbation of their respective meetings, visit our women Friends in their meetings for discipline, in order to encourage them to come up in the faithful discharge of their duty, as, in the wisdom of truth, they may be enabled. D. 1772.—1809.

5  
Subjection  
to the Holy  
Spirit in  
meetings re-  
commended.

Recommended, that Friends concerned in meetings for discipline, do labour to know their own spirits subjected by the Spirit of Truth; that thereby being baptized into one body, they may be truly one in the foundation of their love and unity; and that therein they may all labour to find a nearness to each other in spirit: this being the true way to a thorough reconciliation, wherever there is, or hath been any difference of apprehension. Hereby Friends will be preserved in that sweetness of spirit, that is, and will be the bond of true peace throughout the churches of Christ. L. 1717.

6  
Charity one  
towards  
another re-  
commended.

It is desired that all Friends have charity one towards another; that so in meetings for managing the weighty affairs of truth, all Friends may have free liberty to speak their minds, with due regard to the service of truth; and that all be careful not to go beyond their own gifts therein D. 1709.—1809.

Advised, that nothing be done through strife and contention, or vain glory, murmuring or disputing; but in the spirit of meekness, love, and humility carry yourselves towards one another: and ye younger brethren, endeavour to know your places, as living members of one body, and preserve a due regard to your elders in Christ Jesus. L. 1718. D. 1709.—1809.

7

Against  
strife and  
contention.

We recommend, that such Friends as are concerned in the affairs of the church, in Quarterly or Monthly Meetings, be careful to act therein in the wisdom of God, whereby they will be exemplary to the young: and as such young persons are found to be qualified with a real sense of truth upon their spirits, and subjection thereunto, and thereby made capable to come up to a service in their respective meetings, Friends are desired to encourage and bring them forward therein; whereby they may be helpful to the ancients, and brought up in a life of righteousness, to walk and act to the praise of God's holy name; and, standing in their lot, may supply the place of the elders in such meetings, through the same Spirit, when they are gone, L. 1722.

8

The young  
to be  
watched  
over, en-  
couraged  
and brought  
forward.

As the promotion of piety and charity is the end and intent of our meetings for the discipline of the church, a weighty concern rests upon us, that Friends be careful diligently to attend those meetings; and, when there, to act in the wisdom given them of God, with a real and living sense of truth upon their spirits; that so the affairs of the church may be carried on in brotherly love; and in that sweet, calm, and Christian disposition of mind, which tends to the mutual comfort and edification one of another, and of the church in general. L. 1733.

9

Diligent  
attendance  
of these  
meetings re-  
commended.

In order to unite us the more nearly one to another, as 10

Advice to visit neighbouring meetings.

members of the same body, and to strengthen our hands to promote the general cause of truth, it is recommended to Friends to stand open to the leadings of the love of God through Jesus Christ our Lord; and when they feel drawings in their minds to sit with any of their neighbouring Monthly or Quarterly Meetings that they attend thereto, and that such meetings as are thus visited, receive such as they know to be well approved at home in the love of God, and not look upon them as intruders: so shall mutual help be given and received amongst us. L. 1759. D. 1864.

11  
Counsel and encouragement.

Being in our measures renewedly baptized into a feeling of sympathy with the state of the church, and a deep travail and concern for her prosperity, and her restoration to a sound state of spiritual health, and for the growth and advancement of all her members in the saving and unchangeable truth of Christ our Saviour, and their preservation from every thing that hath a tendency to mar His work upon their souls, and consequently to obstruct their everlasting felicity; we find ourselves engaged to address a word of encouragement to all to come forward in their proper allotments and services, under the conduct and guidance of our Holy Head and High Priest.

Dependence upon Christ.

Let us constantly bear in remembrance the great and humbling truth which He himself declared to his immediate followers—a truth, manifested with clear evidence in the experience of every faithful follower of Him, the Captain of our salvation, to this day, viz. “Without me ye can do nothing;” and let the remembrance thereof frequently incite us to wait upon Him, for the renewal of strength, and for wisdom to act in his cause; which we can only do to any good effect, as we stand in his counsel. Under his divine power and influence, the weakest will then put on strength in his name, sufficient for every service He may call for at our hands.

Be not therefore discouraged, dear friends, from coming up in faithfulness in the discharge of every office of love

and duty, for the furtherance one of another in the way of peace and salvation, for the strengthening the weak, gathering <sup>over the</sup> flock, in the strayed to the fold of sure help and safety, seeking the lost, and bringing forward the hindmost of the flock; lest, if such should fall a prey to the destroyer, any of us should, through want of due watchfulness over them, incur the displeasure of the Great Shepherd.

When therefore you meet together in your general or particular meetings for discipline, sit not looking one upon another, but let your eye be inward to your own respective gifts; let not unprofitable backwardness and inactivity, (too often the effect of inattention to the Divine Instructor in the heart,) but the Spirit of Truth be the covering of your minds; feel deeply after your own states and conditions, to have every obstruction removed that prevents your coming up faithfully in your respective services, and be dipped deeply into the state of the church. Then will this language be less prevalent,—Send by another, I am not qualified. The Shepherd of Israel lives, undiminished in power, immutable in goodness; in Him are hid all the treasures of wisdom and knowledge, and, as we keep under the influence and guidance of his Holy Spirit, we shall not err in vision, nor stumble in judgment. D. 1772.

We desire that Friends may be cautious of putting on appointments those who, by the general tenor of their conduct and conversation, do not manifest that they are bound to the testimony; and that, when nominations are about being made, Friends seek for right discernment. D. 1795.

We desire to encourage Friends who submit to appointments of meetings for discipline to an early attention thereto; believing that much advantage may result from Friends proceeding thereon while the matters committed to them are fresh in their view, before feelings they may have

received in such meetings be dissipated: and if the right time be suffered to pass by, the appointments are not likely to be fulfilled to so much advantage. D. 1810.

14  
The true  
qualifica-  
tion for  
service to  
be sought  
for.

When we view the present situation of our society in the different quarters of this nation ; when we view the many deficiencies in duty, the violations of our Christian testimony, which are too conspicuous in many parts, the necessity there is for zealous united labour, and the exceeding small number of faithful qualified labourers that are now remaining amongst us, we cannot but ardently desire that their number may be increased.

In order thereto, we would wish our friends frequently to recur to the Rock whence we were hewn. It was not by the might of human power, nor the sagacity of human wisdom or policy, that our forefathers were gathered, and established a people to the praise of Him that called them to glory and to virtue ; but by the pure, simple leadings of Truth in the inward parts. Wherefore, to labour availingly for our own growth, or the benefit of others, it is necessary that we abide under the influence of the same pure principle. In all our meetings for discipline, and in all our services in the church, it is needful that we wait to receive the fresh anointing from on high: therein only can we act and move acceptably to God, and be truly helpful to our brethren.

As we are careful to keep under this Divine influence in our meetings, we shall be preserved from erring on the right hand, or on the left. On one hand, from darkening counsel by a multitude of words without knowledge; from deadening our spirits by unprofitable discourse and unsavory offerings: on the other, from that indolence of spirit which feels little or no share of concern in matters under deliberation; by reason whereof the service of the church moves heavily on. Therefore wait to feel your loins girded with the girdle of truth, and your spirits

influenced by divine wisdom: as that moves, move in it, <sup>The true qualification for service to be sought for.</sup> and as that points out service, go forth under its holy power, ever remembering that the wrath, or the wisdom of man, never wrought the righteousness of God. So being baptized into the unity of the one Spirit, and therein acting and moving, our meetings may be strengthening, comforting, and edifying, and we mutually helpful to each other in the work and service of the day. D. 1776.—1864.

We advise Friends against the practice of absenting themselves from the meeting for worship, and resorting from the hurry of their outward occupations to the meeting for discipline: by the attendance of the preceding meeting, the mind might be better prepared for transacting the discipline, under the solid impressions and reverent sense of the Divine presence, which Friends are at times favoured to feel in meetings for worship. The scattering of Friends after the meeting for worship, their entering into unnecessary conversation, and returning irregularly, tends to the disturbance of the meeting for discipline, and to unfit for the service thereof. D. 1785.

Advice respecting the attendance of meetings.

As one means of preserving a quiet, settled frame of mind, we exhort Friends to consider whether it may not be injurious to enter into conversation when about to attend a meeting for discipline, after having previously been at a meeting for worship, and we desire that this care may prevail with regard to conversation, both before entering and on leaving all our religious meetings. The meeting for divine worship previous to a meeting for discipline, affords an opportunity for retirement in spirit before the Lord, a state in which we are best qualified to enter upon the concerns of the church: and if Friends endeavour to settle down in this collected state of mind, and to maintain the watch as the business proceeds, we believe they will often be sensible of the prevalence of

Caution as respects conversation previous to and after meetings.

Christian love, be assisted to keep their own wills in subjection, and manifest to others that they have no desire that their sentiments may be adopted, rather than the judgment of the meeting. L. 1821.

**17** *The true nature and spirit of Christian discipline are truly instructively unfolded by the apostle Paul: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself lest thou also be tempted."* From this passage we may learn that the first object of our discipline ought to be to restore offenders, and that it should ever be conducted in the spirit of humility, meekness and love.

*Those who have gone astray to be watched over, even after separation from membership.*

While it is our steadfast endeavour, in the government of the Church, to maintain our integrity in the truth, a sense of our own frailty will discourage all harsh judgment of our brethren; and the love of Christ who came to save and to save that which was lost, will lead his servants in earnest and patient endeavours to gather again those who are gone astray. Nor ought this Christian care to cease when disownment has taken place. It is the earnest desire of this meeting, that such individuals may not be overlooked in part of the Society; but that they may be the objects of tender and watchful care of Friends, in order to their restoration. L. 1833.

**18** *We affectionately invite our friends upon whom the labours of our meetings for discipline may largely rest, to seek for ability to improve these occasions, by the expression of counsel or encouragement, or by the introduction of suitable subjects as may be profitably brought before their fellow-members, and made the means of illustrating our religious principles.*

And we would encourage representatives, in reporting their attendance to the duties of their appointment,

embrace in their report information, even if but brief, of Representatives encouraged to report respecting meetings visited.  
such parts of the proceedings of the meeting to which they had been deputed, as may conduce to the interest and profit of their friends. L. 1861.

## SECTION VII.

## GENERAL ADVICES.

*In order to bring the following important Advices before all the members of our religious Society, as well as those who attend our meetings for worship, but are not in membership with us, it is concluded that they be read AFTER the close of a First-day morning meeting for worship once in the year. They are also to be read in the winter Quarterly Meetings for discipline; and in Monthly Meetings, either consecutively or in such portions, as well as at such times, as may be deemed the most desirable.*

**REMEMBER**, beloved friends, the great uncertainty of life, and the indispensable need of being individually engaged to "work out your own salvation with fear and trembling;" knowing that "it is God which worketh in you both to will and to do of his good pleasure."

Take heed, we entreat you, to the convictions of the Holy Spirit, who leads, through unfeigned repentance and living faith in the Son of God, to reconciliation with our Heavenly Father, and to the blessed hope of eternal life, purchased for us by the one offering of our Lord and Saviour Jesus Christ.

Be earnestly concerned in religious meetings reverently to present yourselves before the Lord, and seek, by the help of the Holy Spirit, to worship God through Jesus Christ.

Prize the privilege of access by Him unto the Father; continue "instant in prayer," and "watch in the same with thanksgiving."

Beware of contenting yourselves with a traditional knowledge of the precious truths of the Gospel, or of taking up your rest in any superficial attainments. Wait often and patiently upon God in private retirement, with prayer and supplication, honestly examining yourselves as to your growth in grace, and your preparation for the life to come.

Be diligent in the private perusal of the Holy Scriptures; and let it be your earnest endeavour that the daily reading of them in your families be devoutly conducted.

Be careful to make a profitable and religious use of those portions of time on the first day of the week, which are not occupied by our meetings for worship.

Live in love as Christian brethren, ready to be helpful one to another, and to sympathize with each other in the trials and afflictions of life.

Watch over one another for good: when the conduct of any gives cause for uneasiness, let them be treated with in privacy and tenderness, before the matter is communicated to another. Should differences arise, be willing early to avail yourselves of the advice and judgment of your brethren; and may Friends be ready to undertake, and be prudent in executing, the blessed office of peacemaker.

Cherish a Christian interest on behalf of such attenders of your meetings as are not in membership; evincing a lively concern for their religious welfare and growth in the truth.

Endeavour to make way for your apprentices and servants of all descriptions to attend public worship, and exercise a watchful care for their moral and religious improvement.

Follow peace with all men, desiring the true happiness of all; be kind and liberal to the poor, and endeavour to promote the temporal, moral, and religious well-being of your fellow-men.

With a tender conscience, and in accordance with the precepts of the Gospel, take heed to the limitations of the Spirit of Truth in the pursuit of the things of this life.

Maintain strict integrity in your transactions in trade, and in all your outward concerns. Guard against a spirit of speculation, and the snare of accumulating wealth. Remember that you will have to account for the mode of acquiring, as well as for the manner of using your possessions; and in the final disposition of them, be careful to make a judicious and equitable appropriation.

In contemplating the engagement of marriage, look principally to that which will help you on your heavenward journey. Pay filial regard to the judgment of your parents. Bear in mind the great importance, in such a union, of an accordance in religious principles and practice. Ask counsel of God; desiring, above all temporal considerations, that your union may be owned and blessed of Him.

Watch with Christian tenderness over the opening minds of your children; inure them to habits of self-restraint and filial obedience; as you may be enabled, carefully instruct them in the knowledge of the Holy Scriptures; and seek for ability to imbue their hearts with the love of their Heavenly Father, their Redeemer, and their Sanctifier.

Be careful to maintain in your own conduct, and to encourage in your families, that simplicity in deportment and attire, that plainness of speech, and avoidance of flattery and insincerity in language, and that nonconformity to the world, which become the disciples of the Lord Jesus Christ.

Guard watchfully against the introduction into your households of publications of a hurtful tendency. Observe simplicity, plainness, and moderation in the furniture of your houses, and in your style and manner of living.

Avoid vain sports and places of diversion, all kinds of gaming, the unnecessary frequenting of taverns and other public-houses, and the improper use of intoxicating liquors; and guard against such companionships, indulgences and recreations, as by their influence may interfere with your growth in grace.

Finally, dear friends, let your life and conversation be as it becometh the Gospel. Exercise yourselves to "have always a conscience void of offence toward God and toward men;" and earnestly endeavour to maintain the "unity of the spirit in the bond of peace." L. 1791—1861. D. 1864.

## SECTION VIII.

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QUERIES.

1     THIS meeting feels a lively concern to remind our members  
<sup>Objects.</sup> that the intention of directing sundry queries to be answered  
relative to the conduct of individuals in the several branches  
of our Christian profession, is not only to be informed of the  
state of our meetings, but also to impress on the minds of  
Friends a profitable examination of themselves, how far they  
act consistently with their religious principles. We would  
therefore, earnestly recommend to every one of our members,  
more especially when the answers are being drawn up, to  
examine whether he himself is coming up in that life of self-  
denial and devotedness unto God, which so highly becomes  
all who make profession of the name of Christ.

Yet it is not to arrangements, however perfect, but to  
individual faithfulness to Christ, in daily dependence upon  
the help of the Holy Spirit, that we must look for growth in  
the truth, and vitality in the Church. As this faithfulness  
and dependence are maintained, we believe these queries will  
tend to promote the religious welfare of our members, and  
the upholding of our Christian discipline in a lively and  
healthy condition.\* L. 1731.—1861.

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2     The answers to the queries are to be drawn up in writing  
<sup>Directions</sup>  
<sup>as to</sup>  
<sup>answering.</sup> *in the respective meetings, under a serious consideration of*

\* These paragraphs to be read, in the Spring Quarter, in all our meetings,  
previously to answering the queries.

the state of the meeting. Those from the men's meeting are intended to refer to the state and conduct of the whole body of men and women Friends. L. 1787.—1833.

In framing the answers, vague and general terms should, as far as practicable, be avoided. Where deficiency is acknowledged, report is to be made in the answer whether due admonition and care have been extended. In no case whatever is a Friend to consider himself at liberty to bring forward an exception on suspicion only, the actual existence of which has not been certainly ascertained. L. 1861. D. 1864.

3  
Directions  
as to  
answering.

#### QUERIES FOR THE MEN'S MEETINGS.

*In Spring the first eight Queries are to be answered by Monthly to Quarterly Meetings, and thence to the Yearly Meeting; and the first seven by Preparative to Monthly Meetings.*

*In Summer the first and second are to be answered by Preparative to Monthly Meetings, but not to Quarterly Meetings.*

*In Autumn the first, second, eighth, ninth, and tenth, are to be answered by Monthly to Quarterly Meetings; and, except the eighth and tenth, by Preparative to Monthly Meetings.*

*In Winter, the first, second, and eighth, are to be answered by Monthly to Quarterly Meetings, and the first and second by Preparative to Monthly Meetings.*

*The answers received by the Quarterly Meetings in Spring are to be sent to the Summer Quarterly Meetings.*

1. Are your meetings for worship regularly held? Do Queries for  
Friends attend them duly, and at the time appointed? men's meet-  
ings.

Queries for  
men's meet-  
ings.

2. Are Friends preserved in love one towards another; and are they careful to avoid and discourage tale-bearing and detraction?

3. Are Friends frequent in reading the Holy Scriptures; and do those who have children, servants, and others under their care, encourage them in the practice of this religious duty?

4. Are Friends careful to maintain a religious life and conversation, consistent with our Christian profession; and do those who have children, or others under their care, endeavour, by example and precept, to train them up in accordance therewith?

5. Are Friends faithful in bearing our Christian testimony against all ecclesiastical demands?

6. Are Friends faithful in maintaining our Christian testimony against all war?

7. Are Friends just in their dealings, punctual in fulfilling their engagements, and clear of defrauding the public revenue?

8. Are your meetings for transacting the affairs of the Church regularly held and duly attended? Is the discipline administered timely, impartially, and in a Christian spirit? And are Quarterly and Monthly Meetings careful to give to their subordinate meetings such assistance as may, from time to time, be required?

9. Are the necessities of the poor among you properly inspected and relieved; and is good care taken of the education of such children as require the assistance of the Monthly Meeting?

10. Is the advice to Friends on the subject of their outward affairs, and the timely making of their wills, annually given? \* Are the rules respecting removals, the revision of the list of members, and the recording of births, marriages,

\* See page 207.

and burials, observed? Are the titles of your meeting-houses, burial-grounds, &c., duly preserved and recorded; and is all other trust-property under your care rightly secured and applied?

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QUERIES FOR THE WOMEN'S MEETINGS.

*In Spring the first seven and the tenth Queries are to be answered by Monthly to Quarterly Meetings, and by the latter to the women's Yearly Meeting; and the first seven by Preparative to Monthly Meetings.*

*In Summer the first and second are to be answered by Preparative to Monthly Meetings, but not to Quarterly Meetings.*

*In Autumn the first, second, eighth, ninth, and tenth are to be answered by Monthly to Quarterly Meetings, and, except the ninth and tenth, from Preparative to Monthly Meetings.*

*In Winter, the first, second, eighth, and tenth, are to be answered from Monthly to Quarterly Meetings; and, except the tenth, from Preparative to Monthly Meetings.*

*The answers received by the Quarterly Meetings in Spring are to be sent to the Summer Quarterly Meetings.*

1. Do Friends attend meetings for worship and discipline Queries for  
women's  
meetings. duly, and at the time appointed?
2. Are Friends preserved in love one towards another; and are they careful to avoid and discourage tale-bearing and detraction?
3. Are Friends frequent in reading the Holy Scriptures; and do those who have children, servants, and others under their care, encourage them in the practice of this religious duty?

series for  
omen's  
eetings.

4. Are Friends careful to maintain a religious life and conversation, consistent with our Christian profession; and do those who have children or others under their care, endeavour, by example and precept, to train them up in accordance therewith?
5. Are Friends faithful in bearing our Christian testimony against all ecclesiastical demands?
6. Are Friends faithful in maintaining our Christian testimony against all war?
7. Are Friends just in their dealings, punctual in fulfilling their engagements, and clear of defrauding the public revenue?
8. Are the necessities of the poor among you properly inspected and relieved; and is good care taken of the education of such children as require the care of the Monthly Meeting?
9. Have you two or more faithful Friends, appointed by your Monthly Meeting, as overseers in each particular meeting; and is the part of the discipline committed to your care timely and impartially exercised?
10. Are Quarterly and Monthly Meetings careful to give to their subordinate meetings such assistance as may, from time to time, be required?

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UNANSWERED QUERIES FOR BOTH MEN'S AND WOMEN'S MEETINGS.

*In order to realize the benefit of serious self-examination, and to induce an earnest concern for the good of others, the four following Queries are to be read in the men's and women's meetings for discipline; to be then seriously and deliberately considered, but not answered. In Quarterly Meetings, No. 1 in the Summer; Nos. 2 and 3 in the*

*Autumn; Nos. 1 and 4 in the Winter: and in Monthly and Preparative Meetings, each of the four Queries at least once in the year, at such times as by these meetings may be deemed the most desirable.*

1. What is the religious state of your meeting; and is there among you evidence of a growth in the truth? Unanswered  
Queries.
2. Are you individually giving evidence of true conversion of heart; of love to our Lord and Saviour Jesus Christ, and self-denying devotedness to Him; and of a growth in grace, and a preparation for the life to come?
3. Do you maintain a watchful care against conformity to the world; against the love of ease and self-indulgence, or being unduly absorbed by your outward concerns to the hindrance of your religious progress; bearing in mind that “here have we no continuing city.”?
4. Do you exercise a judicious religious care over your younger members, manifesting an earnest concern that, through the power of Divine grace, they may all become established in the faith and hope of the Gospel?

## SECTION IX.

## OVERSIGHT.

1     **I**F any weakness, shortness, failure, or unfaithfulness appear Christian care recommended towards all who err. in any professing the same truth with us, we hope faithful Friends and brethren will continue their Christian care for their help, instruction and admonition, in the love and power of the Lord, as in his wisdom they shall see cause, still aiming at their good, their inward peace of conscience, and salvation in Christ Jesus. L. 1701.

2     It is the desire of this meeting, that the concerned faithful Friends of every quarter may give advice and admonition, in the wisdom of God, as they see occasion : and all who are convinced of the blessed truth, or profess to be in unity with Friends, ought to accept the advice and counsel of their brethren. D. 1725.—1864.

3     Beware of that wisdom which descendeth not from above, but is earthly, sensual, and puffeth up the mind ; but be ye like our great pattern the Lord Jesus, meek and lowly in heart, not seeking your own glory, but the honour of Him who hath called you. Be ready to every good office of love, even to the least of Christ's disciples, and He will esteem it as done to Himself : delight to encourage those who are honest and sincere in heart, and to strengthen the feeble-minded under their trials and conflicts ; so shall ye become as nursing-fathers and nursing-mothers in the Church of God, and be qualified with wisdom from above to administer suitably to the conditions of others, to the comforting of

heir souls, that they may have cause to bless the Lord on our behalf. L. 1743.

You that are elders and overseers in the church, and concerned in the maintenance of good order and the preservation of the discipline, keep your own hands clean, and your garments unspotted; that you may rebuke with authority, and being clothed with the meekness and gentleness of the Lamb, may steadfastly persevere in the discharge of the duty committed to you; that when the great Shepherd shall appear, you may receive the reward of " Well done, good and faithful servant;"—"enter thou into the joy of thy Lord." L. 1753.

We especially entreat those appointed as elders and overseers to be diligent in the discharge of their important duties; that the ignorant may be informed, the weak strengthened, the tender encouraged, the scattered sought out, the unwary cautioned, the unruly warned. If private labour be faithfully and early administered when necessary, the hands of those concerned in the further exercise of the discipline will not be weakened by a consciousness of their having themselves departed from the true order of the Gospel. L. 1780.—1861.

We have in this meeting been led to the reflection, that one of the great benefits of religious society is, that it places us under the care one of another, and that we are called upon to watch over each other for good. When we see any of our brethren or sisters overtaken with a fault, or neglecting an important duty, we ought to cherish a solicitude for their improvement; and, in that love which would lead them to Christ, to offer such counsel or encouragement as we may think best calculated to help them. Much depends on the manner in which advice is offered, and on our em-

4  
Advice to  
Elders and  
Overseers.

5  
The duty of  
private care.

6  
On watch-  
ing over  
each other  
for good.

On watching over each other for good. bracing the right opportunity to convey it. If it should not immediately have a salutary effect, we are not to be too much discouraged, but repeat our efforts in a spirit of love and forbearance. The result of this Christian concern for our friends is often greater than is at the time apparent.

In the exercise of this duty, it becomes those who have the earliest opportunity of knowing the faults of others, seriously to consider on all occasions, whether they ought not to endeavour to reclaim them before they disclose the matter to another. At the same time, we believe it has often happened, that the lengthened concealment of the errors of our friends from those who were best qualified to advise them, has been productive of serious injury, which might have been prevented by an early, yet prudent disclosure to those of greater experience. L. 1827. D. 1864.

7  
General exhortation.

We are afresh engaged to encourage all Friends to watch over one another for good. We greatly desire the increase of true overseers amongst us, under whatever name they may stand in the church. We exhort ministers, elders, and overseers, to take the oversight of the flock, not by constraint, but willingly, and of a ready mind. May those who are called to minister in word and doctrine, be diligent in the exercise of their gifts, in the fear of the Lord, and in humble dependence on the ability which He giveth. And may the elders not consider themselves solely appointed to the care of the ministry; but maintain a lively concern that all the members of their respective meetings may walk in the paths of safety, and be led into the pastures of life. We earnestly desire that every appearance of good may be cherished; that counsel and encouragement may be extended to the young and inexperienced, and a parental care exercised over those who appear to be in danger of wandering from the fold of Christ. May the body be thus edified in love, and the fellowship of the Gospel increase amongst us. L. 1833.

This meeting has been brought under concern in reference to a practice into which some members of our religious Society have been drawn, of frequenting public worship conducted in a manner at variance with our Christian profession, where modes and forms are made use of, from which we are religiously restrained, and by which our ancient testimony to the call and qualification of Gospel ministry is infringed upon. We are therefore engaged to recommend overseers and other concerned friends in their respective meetings, where such cases may occur, in tenderness and love, faithfully to labour with such individuals. L. 1840. D. 1864.

8  
On attending other places of worship.

The offices of Elder and Overseer amongst us are of great importance, and, when rightly filled, of great value. We feel much for our friends who are appointed to these stations. In the right performance of their service much humiliation may prevail; but whilst it is well that they should be sensible of their own infirmity, this consideration ought not to be allowed to interfere with the right discharge of their duty. We encourage them to cherish an interest in the spiritual welfare of all their fellow members, to exercise a watchful care and affectionate oversight, and more especially to manifest their sympathy with their younger friends in the peculiar circumstances in which some of them may be placed. We invite them to be diligent in warning and counselling the young, in privacy, faithfulness, and love; endeavouring to attract them to the paths of virtue and self-denial, and to a living experimental faith in Christ, as their Shepherd, their Saviour, and their King. Nor would we limit the performance of these duties to those who occupy such stations; we are all to watch over one another for good, and to be mutually interested one for another, being united together as lively stones in the spiritual building of which the Lord Jesus Christ is the chief corner-stone. L. 1851.

9  
Counsel to Elders and Overseers.

NON-MEMBERS.

10  
Respecting  
those under  
convince-  
ment.

We esteem it very necessary that young convinced and well-inclined persons and Friends be early visited, in the love of God, by faithful Friends, for their encouragement, help, and furtherance in the truth. L. 1710.

11  
Respecting  
children not  
in mem-  
ber-  
ship, but  
connected  
with  
Friends.

This meeting has been again introduced into a feeling of religious interest on behalf of those children, who, though not members of our Society, are connected with it in a greater degree than with any other religious community. It is grateful to find that the attention of Friends in various parts has been increasingly turned to the right education of this class, and to the provision of schools for this purpose; and we desire to encourage the Friends who have formed such establishments, and who have the charge of them, as well as those who have the care of our public schools, in which a limited number of children, not members, are admitted, to take measures by which the children of this description may, on their quitting these schools, be introduced to the kind notice of some well concerned Friend or Friends in the places where they may be settled as apprentices or otherwise; so that the religious care which has been bestowed upon them in their education may not be lost, for want of the exercise of a friendly oversight in the succeeding and often dangerous steps of their youth. L. 1841.

JUNIOR  
MEMBERS.

12  
Care over  
the youth  
recom-  
mended.

This meeting earnestly recommends to all Friends who are concerned for the prosperity of the truth, to exercise a tender care over the younger members of our Society, bearing in mind the exposed situation of many of them and their critical period of life. We would encourage Friends to cultivate an acquaintance with such, to call upon them at their places of abode, and to manifest, by the general tenor of their conduct towards them, a kind interest in their welfare

and preservation from harm, and a solicitude that they may be established on the right foundation—in the faith and hope of the Gospel. We believe this feeling of regard, if cherished, will induce Friends, when any are not diligent in attending our religious meetings, to press upon them the advantage and importance of this primary duty. It will lead them also to encourage our young people to read the Holy Scriptures daily, with desires that the Lord may bless these invaluable writings to their spiritual instruction. And we entreat Friends to promote, especially among the younger part of our body, an acquaintance with the writings of our approved authors, in which are set forth the grounds of our religious testimonies, the persecutions suffered by our faithful predecessors in the support of them, and many instances of the visitations of divine love, so often mercifully granted in early life. L. 1833.

JUNIOR  
MEMBERS.

Care over  
the youth  
recom-  
mended.

Religious education is not confined to the nurture of early childhood, nor to the training of youth during the period generally passed at school. The circumstances of young people from the time of their leaving school, and as they pass onwards to early manhood, have awakened our tender solicitude. Their inexperience, their temptations, and the disadvantages under which some of them are placed, give them a strong claim upon the kind consideration and watchful care of Friends; those especially in whose families they are placed, whether as apprentices or otherwise, have the opportunity of contributing largely to the comfort, and help, and good of those in their employ, by protecting them from harm, and strengthening their best resolutions. We believe that many of our friends are honestly engaged rightly to discharge these duties; we are well aware that they cannot do so without personal sacrifice, but we would have them to consider, that in such acts of fatherly kindness they may be the means of doing much towards keeping from evil this

13

And for the  
religious  
education of  
such.

Care for the interesting portion of their household. As there is joy in religious education of heaven over the repentance of one transgressor, surely those the youth who are made instrumental in sheltering their younger brethren from evil, must be employed in a service acceptable to their Lord; and they will not lose their reward.  
L. 1844.

## SECTION X.

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### MINISTERS AND ELDERS, AND THEIR MEETINGS.

It is agreed, that as far as can suitably be done, there be held in each Monthly Meeting a meeting of ministers and elders once in three months, some time previous to those Monthly Meetings which immediately precede the Quarterly Meeting ; in which meetings, after some time spent in solid retirement, the queries addressed to ministers and elders are to be read and considered, and, at the specified times, answered in writing, according to the directions of this meeting in that behalf. Opportunity also may here be given for tender advice and assistance, as the nature of any case may require; and representatives, taken from the members in either station, are to be appointed to attend the Quarterly Meeting of Ministers and Elders, constituted of such representatives, and of the other approved ministers and elders of the Quarterly Meeting. A list of the names of all the ministers and elders in the several Monthly Meetings, is to be kept by the Quarterly Meeting of Ministers and Elders, and annually revised. L. 1861. D. 1864.

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At each Quarterly Meeting of Ministers and Elders, the queries are to be read; and in Spring and Autumn the answers thereto from its subordinate meetings; to which latter meetings such advice is to be extended as circumstances may require. At the Quarterly Meeting of Ministers and Elders next preceding the Yearly Meeting, general answers are to

Quarterly Meetings and their duties.

be drawn up, to be sent by representatives to the Yearly Meeting of Ministers and Elders. The Quarterly Meeting is to be furnished with a report in writing as to the regular holding of the Quarterly and other Meetings of Ministers and Elders during the year. The answers to the queries prepared by that meeting are to be in readiness to be produced if called for. L. 1861. D. 1864.

3  
Proceeding as regards the recording of ministers.

This meeting directs ministers and elders, when they deem it proper to submit to the Monthly Meetings to which they belong, the propriety of recording a Friend as a minister, that, previously to doing so, they should apply to, and have the advice and approval of the Quarterly Meeting of Ministers and Elders of which they form a part. L. 1830. D. 1864.

4  
Yearly Meeting and its duties.

It is the sense and judgment of this meeting, that it is of advantage to the Society to hold a Yearly Meeting of Ministers and Elders, in Dublin, preceding the Yearly Meeting; to be continued by adjournments, so that such adjournments do not interfere with the sittings of this meeting; and that such meeting do not in anywise take upon it, or interfere with, any part of the discipline of the church, belonging either to this meeting, or to any subordinate meeting.

The several Quarterly Meetings of Ministers and Elders in Ireland are to appoint at least two of their members as representatives; and the whole are to form, together with such recorded ministers and appointed elders as may be in Dublin, the said Yearly Meeting of Ministers and Elders.

That meeting is to receive and read the answers to the queries from the Quarterly Meetings of Ministers and Elders by which an opportunity will be given of imparting such advice as shall be necessary: and after having informed

itself, by means of the answers received, of the state of the Yearly ministers and elders in the several Quarterly Meetings, it is meeting and its duties. to lay annually before this meeting a summary, yet clear, account thereof. L. 1861. D. 1864.

It is the judgment of this meeting, that ministers who believe it to be their religious duty to travel in the service of the Gospel in foreign parts, do submit the same not only to the Monthly Meeting to which they belong, but also to their Quarterly Meeting, and to the Yearly Meeting of Ministers and Elders; in order to be favoured with the concurrent testimonies of the said meetings, to strengthen them in so great and weighty engagements. L. 1861. D. 1864. 5  
Respecting ministers who travel in foreign parts.

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Let the elders, when they see occasion, advise ministers to be prudent in their conduct, not as busy-bodies, nor meddling with family or personal affairs in which they are not concerned, or required to be assisting; and to be tender of one another's reputation, and of that of Friends among whom they travel; neither giving ear to, nor spreading, reports tending to raise in the minds of others a lessening or disesteem of any of the brotherhood; and, as soon as their service in the ministry is over, to return to their habitations, and there take a reasonable and prudent care of their own business, household and family. And we advise ministers to have it much at heart to maintain a perfect harmony and good understanding with the Monthly Meetings to which they belong; and that they shew themselves ready to hear and receive advice, as well as to teach and instruct. L. 1731. 6  
Counsel to Elders as to their duties.

Every Meeting of Ministers and Elders may, as it shall seem meet in the wisdom of truth, advise, exhort, and

On the exercise of care towards ministers. rebuke, in Christian tenderness and faithfulness, any of its members, or any who may be travelling in the work of the ministry within the compass of such meeting. But if the Monthly Meeting to which such ministers belong, shall take the case under its own care, then, on notice being given of the same, the proceedings of the Meeting of Ministers and Elders shall cease. L. 1861. D. 1864.

**8** This meeting, feeling the importance of extending care and counsel, as well as manifesting due sympathy towards those who are liberated to travel in the work of the ministry, wishes to encourage Friends under the appointment of elder to be willing, as way may open, to accompany ministers when thus travelling, believing that their cordial union in such service may be a strength to the minister. And it is the judgment of this meeting, that, when such companions, or other Friends who may travel in a similar character, are likely to go far from home, or to be absent for a length of time, they be furnished with a minute of the approbation of the Monthly Meeting to which they belong, when the same can be suitably obtained. L. 1833. D. 1864.

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#### ADVICES TO MINISTERS AND ELDERS.

*Advices to be read in the Summer and Winter Quarterly Meetings of Ministers and Elders; to be read also once a year in their subordinate meetings.*

**Advices.** Be constant, dear friends, in your endeavours, through the power of the Holy Spirit, to live under the government of Christ.

Be frequent in reading, and diligent in meditating upon the Holy Scriptures, and be careful not to misquote or misapply them. In preaching, writing, or conversing about the

things of God, keep to the use of sound words, or Scripture Advices. terms.

Earnestly endeavour to adorn the doctrine of God our Saviour in all things; keep yourselves unspotted from the world, and seek to be examples of meekness, temperance, patience and charity.

Whilst diligent when engaged in business, be watchful not to become entangled with the cares of this world; guard against the snare of accumulating wealth, and manifest Christian moderation and contentment in all things.

Cherish a deep religious interest on behalf of those who are called to the ministry; watch over the young and inexperienced with tender Christian concern, and encourage all in the right way of the Lord.

As servants of the same Lord, with diversities of gifts, but the same Spirit, maintain a lively exercise harmoniously to labour together for the spreading and advancement of the Truth.

And you, dear friends, who are ministers, wait for the renewed putting forth of the Holy Spirit; and be careful, in the exercise of your ministry, not to exceed the measure of your gift, but to proceed and conclude in the life and authority of the Gospel.

Be concerned to preach, not yourselves, but Christ Jesus the Lord, reverently asking wisdom of God, that you may be enabled rightly to divide the word of Truth. Let nothing be done or offered by you with a view to popularity, but all in humility and in the fear of the Lord.

Bearing in mind that the treasure is in earthen vessels, beware of laying stress on the authority of your ministry; the baptizing power of the Spirit of Truth accompanying the words being the true evidence.

At all times be tender of each other's reputation, and be watchful lest you hurt each other's service in religious meetings.

In the exercise of your gifts, guard against all tones and gestures inconsistent with Christian simplicity ; endeavour to express yourselves audibly and distinctly ; beware of using unnecessary preambles, and of making additions towards the conclusion of a meeting when it was left well before.

When travelling in the service of the Gospel, be concerned to move under heavenly guidance, so that your visits may be neither unprofitably short and hurried, nor burdensome or unnecessarily expensive ; giving no offence in anything, that the ministry be not blamed.

And lastly, as prayer and thanksgiving are important parts of worship, let them be offered in spirit and in truth, with a right understanding seasoned with grace. When you are engaged herein, avoid many words and repetitions, and be cautious not too often to repeat the high and holy name of God, or His attributes ; neither let prayer be offered in a formal manner, nor without a reverent sense of Divine influence. L. 1775.—1861. D. 1864.

#### QUERIES FOR MEETINGS OF MINISTERS AND ELDERS.

*The two introductory Queries are to be read and weightily considered, but not answered ; the first in Summer ; the second in Winter.*

*The four last are to be answered in writing to the Quarterly Meetings of Ministers and Elders, in the Spring and Autumn ; and from thence, in the Spring, to the Year-Meeting of Ministers and Elders.*

Unanswered Queries. Are you individually engaged to watch unto prayer ; that you may yourselves be preserved in humble dependence upon our Lord and Saviour Jesus Christ, and in an earnest

religious exercise for the conversion of sinners, and for the Unanswered edifying of the body in love, and in the faith and hope of <sup>queries.</sup> the Gospel?

Are you concerned faithfully to occupy the spiritual gifts entrusted to you, to the honour of God?

1. Are you diligent in attending your meetings for wor- <sup>Queries to be answered.</sup>ship and discipline, and careful to promote the attendance of your families?
2. Are you careful not to overcharge yourselves with trade or other outward engagements, to the hindrance of your service?
3. Are you careful to rule your own houses well; and do you endeavour, by example and precept, to train up your families in a religious life and conversation, consistent with our Christian profession?
4. Are you preserved in love, and in unity one with another; administering encouragement or counsel, as occasion may require, in reference to ministry or conduct? L. 1757.—1861. D. 1862.

## SECTION XI.

## YEARLY MEETING'S COMMITTEE.

1  
Constitu-  
tion and  
duties.

IT is believed that the appointment of a permanent Committee of the Yearly Meeting, which may take cognizance of any matter that may concern the Society in this nation, in the intervals of Yearly Meetings, may be of advantage; and it is concluded to appoint such a committee under the following regulations, viz:

- I. That the Committee consist of a number of friends, not exceeding twelve of the Monthly Meeting of Dublin, and six of each Quarterly Meeting—all of whom are to be proposed annually by the Quarterly Meetings in Spring, and to be approved by the Yearly Meeting—and likewise of men Friends in the stations of Minister and Elder: and that it be denominated, "The Yearly Meeting's Committee." Quarterly Meetings to be careful to nominate such as are faithful in the several branches of our Christian testimony.
- II. That the members who do not reside in Dublin, shall not be required to attend, except in cases of emergency.
- III. That the Committee meet on the Second-day after the third First-day in the Second, Eighth, and Eleventh months, and on the Second-day after the second First-day in Fifth month, with liberty of adjournment, and with power in any three of its members to call the Committee together on special business.
- IV. That it keep a regular record of its proceedings, and report to the Yearly Meeting annually.
- V. That it have the care of the records of the Yearly Meeting and of conveying its advices and rules to the Quar-

terly Meetings : also of receiving and transmitting correspondence with other meetings which regards the concerns of the Yearly Meeting.

VI. That it shall give its advice and assistance in cases of suffering or difficulty, in matters relating to our religious Society respecting which application may be made to it by Friends. D. 1805.—1864.

2

It is agreed that the Yearly Meeting's Committee shall be at liberty to send forward to the Quarterly and Monthly Meetings, any epistle from the Yearly Meeting in London addressed to this meeting, at such time as they believe it best to do so, without waiting for its being first delivered to us. D. 1829.

Authority to circulate epistles received from London.

## SECTION XII.

## NATIONAL STOCK.

1 It is agreed that such sums as the Yearly Meeting may direct, Objects and mode of appropriation. be raised in the Quarterly Meetings and remitted to the treasurer of this meeting, for defraying such expenses as may be incurred on its account.

All disbursements out of the National Stock are to be approved of and certified for payment by a Monthly Meeting, or by the Yearly Meeting's Committee.

The expenses of Friends travelling in the work of the ministry, and of their necessary guides, are to be paid out of the National Stock; also their expenses from this country to Great Britain, and from the ports where they may land to the residence of Friends.

The expenses attendant on the holding of meetings for worship with those not belonging to our religious Society, beyond the recognized limits of a Monthly Meeting, or where no Friends reside, are to be paid out of the National Stock; and also in cases of extraordinary expenditure, if approved by the Yearly Meeting's Committee.

The Yearly Meeting's Committee is at liberty to draw on the Treasurer of the Yearly Meeting for such expenses as it may deem needful to incur on account of this meeting.  
D. 1864.

2 It is agreed, that a sum not exceeding £60 per annum Appropria- may be paid out of the National Stock, for the purpose of tion for the education of giving encouragement to young persons of both sexes teachers. desirous of being educated for the profession of teaching;

said fund to be under the care of six Friends—two to be nominated by each Quarterly Meeting in Spring, and appointed annually by this meeting ; said Friends to report the amount appropriated every year. D. 1858.—1864.

Appropriation for the education of teachers.

## SECTION XIII.

## CARE OF THE POOR.

**1** WITH respect to the poor amongst us, it ought to be considered, that they, both parents and children, are of our family; and although some may think them a burden, yet be it remembered, when our poor walk orderly, they are an ornament to our Society; and the rich should "remember the words of the Lord Jesus, how He said, it is more blessed to give than to receive." L. 1718.—1860. D. 1864.

**2** We have ever esteemed the duty of ministering to the wants of the poor as one of primary obligation. This duty ought to be exercised cheerfully and without grudging, and in assisting our poorer brethren, care should be taken not to wound their feelings. It highly becomes a people professing to be united in the faith and hope of the Gospel, to provide for the relief of their own poor. The care of the poor was one of the earliest evidences which Christianity afforded to the Gentiles, of the superiority and divine character of its principles; and a similar provision for those who are united with us in religious fellowship, appears to have been one of the earliest occasions of our Meetings for Discipline.

but they  
should en-  
deavour to  
maintain  
themselves.

The provision made for its poor by our Society is, however, it should be remembered, entirely a voluntary one; and its only ground is Christian charity. Whilst enjoining this duty on those who are of ability to extend it, we would remind our poor Friends, that it is their duty, by frugality and industry, to use their strenuous endeavours to maintain themselves and their families, and, by small savings in time

of health, to provide for sickness and old age, so as not to be dependent on others.

We would also observe, that the provision of the Society was never designed to contract the duty of charity between individual Friends; or to lessen the claims which near relations, in times of necessity, have upon each other. In an especial manner, we esteem it the privilege and the duty of the children of persons who are destitute, to minister to the wants and comforts of their parents with an affectionate cheerfulness, and not to throw the care of them on others.  
L. 1833. D. 1840.

It is concluded, after deliberate consideration, to rescind all those Rules of Settlement applicable to the maintenance of the poor, which, with various modifications, have existed for upwards of a century. Henceforth, on the acceptance of a certificate of removal by inference or otherwise, the care of Friends in necessitous circumstances ceases to devolve on the recommending Monthly Meeting. 3  
The duty of children to support their parents.  
The care of the poor devolves on the Monthly Meeting to which they belong.

The importance of simplicity in administration, and of personal intercourse between the giver and receiver, in connexion with the voluntary and Christian character of all our relief, has had considerable influence with this meeting in coming to such a conclusion. And the hope is strongly entertained, that the exercise of that brotherly love which is the foundation of our whole system of relief, will not less abound between meetings than between individuals, and will tend to harmonious co-operation in carrying out this part of our Christian economy. L. 1861. D. 1864.

## SECTION XIV.

## MARRIAGE REGULATIONS.

1     SUCH Friends as have, with serious advice, due deliberation,  
<sup>Against</sup>  
<sup>violation of</sup>  
and free and mutual consent, absolutely agreed, espoused, or  
contracted upon the account of marriage, shall not be allowed

or owned amongst us, in any unfaithfulness or injustice one  
to another, to break or violate any such contract or engage-  
ment. L. 1675.—1833.

2     This meeting having deliberately considered the great  
<sup>Against</sup>  
<sup>marriages</sup>  
<sup>contrary to</sup>  
exercise brought upon our religious Society by divers in pro-  
fession with us, who, contrary to our known principles, and  
the wholesome discipline established among us, are joined in

marriage by the priest with persons either of our own or  
other persuasions, doth earnestly advise, that all Friends use  
their utmost endeavours to prevent such marriages, when  
the inclinations of the parties may come to their knowledge.  
L. 1768. D. 1864.

3     It is the sense and judgment of this meeting, that when  
<sup>Those so</sup>  
<sup>married to</sup>  
any marry by the priest, or in any other manner contrary  
to the established rules of our religious Society, they shall  
be dealt with.

be dealt with by the Monthly Meeting, in the spirit of Chris-  
tian love and tenderness. L. 1744.—1833. D. 1864.

4     We declare it to be our judgment, that no Monthly Meet-  
<sup>Against</sup>  
<sup>marriage</sup>  
<sup>of near</sup>  
ing should pass first cousins, or first and second cousins in  
kindred here called  
first and second cousins, is meant that which is between a

man and his first cousin's child:) and this meeting earnestly <sup>Against</sup> marriage of near kindred. desires all Friends, whenever they know or hear of any such kindred designing or intending to marry, that they immediately advise them against it. D. 1699.—1808.

This meeting is of the judgment that, as compliance with the laws of the land, in cases wherein conscience is not violated, is an acknowledged principle of Friends, the Society cannot, consistently with this principle, allow in our meetings the passing of marriages which are not authorized by the law on this subject, and which are included in the degrees of consanguinity or affinity prohibited thereby. L. 1811. D. 1863.

It is concluded by this meeting, after very full consideration of the subject, to extend to Monthly Meetings the liberty of allowing marriages to be solemnized in our meetings, and according to our usages, by persons not in membership, but professing with us and attending our meetings for worship—such marriages having been legalized by the Legislature.

It is at the same time the earnest concern of this meeting, that the testimony of our Society as to the inexpediency of marriages between persons not of the same religious views should remain unimpaired. L. 1860. D. 1862.

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#### ORDER OF PROCEDURE.

##### *When the parties are of the same Monthly Meeting.*

I. The parties intending to join in marriage, are to make a joint declaration of their intentions, to the Monthly Meeting of which they are members: this declaration is to be in writing, attested by two competent witnesses, and in the following form:

*Form of Declaration.*      *To*      *Monthly Meeting of Friends.*

*Dear Friends,*

*We hereby inform you that it is our intention to take each other in marriage, if the Lord permit.*

*Witness our hands, this      day of      Month, 18*

*Witness, F.G.*

*A. B.*

*H. I.*

*C. D.*

*Consent of parents, &c.*      II. A certificate or certificates are to be produced from the parents or guardians (if any) of both parties, signifying that it is with their consent that the parties proceed to accomplish their intended marriage; such certificates are to be signed by the parents or guardians, and attested by two competent witnesses.

*Women's meeting to be informed.*      III. Information of the reception of the declaration of the parties is to be sent to the women's meeting, which may be done in the following form :

*The Monthly Meeting of women Friends is hereby informed that A. B. of N., and C. D. of P., have this day laid before this meeting a joint declaration in writing, duly witnessed, of their intention of taking each other in marriage [together with the proper testimonials of the consent of all other parties concerned.]\**

*Signed in and on behalf of      Monthly Meeting,  
held at      , this      day of      Month, 18  
S. T. Clerk.*

*Appointment to publish intentions and make needful enquiry.*      IV. If there appear no sufficient objection, the said meetings are respectively to appoint two men and two women Friends to enquire into the clearness of the parties from any other marriage engagement. The two men Friends are

\* The words within brackets to be altered or varied; if there be not any parent or guardian, or only one.

also to take care that public notice of such intended marriage be given at the close of a meeting of worship held on a First-day morning, at the place or places usually attended by the parties respectively. This is to be done as early as convenient after the appointment, and may be in the following form :—*Friends, there is an intention of marriage between A. B. of N. and C. D. of P.: if any person have anything to object, let timely notice be given.* The same Friends are also timely to advise the parties concerned to take those steps which are now required by law (see Rules I. to III., pages 266 to 269), for unless these regulations be complied with, the meeting cannot liberate the parties for the accomplishment of their marriage.

V. The Friends appointed are to inquire into any matter that may arise to obstruct, and are to make a report at a subsequent Monthly Meeting of the date and place, or places, of publication of the intended marriage, as also on the other subjects of their appointment. The particulars of this report are to be recorded. If no sufficient obstruction appear to the meeting, liberty is then to be granted to the parties to solemnize their marriage; and the women's meeting is to be informed of this conclusion: but no Monthly Meeting is, under any circumstances, to grant this liberty, unless the registrar's certificate or certificates (as the case may be) be produced to it.

*When the parties are members of different Monthly Meetings.*

VI. In this case the man is verbally, or by writing duly witnessed, to inform the men's Monthly Meeting to which he belongs, of his having an intention of marriage with a member of another Monthly Meeting, which statement is to be recorded; and two men Friends are to be appointed, who,

Declaration on receiving due information of the parties having declared  
of intention by the man, their intentions to the Monthly Meeting to which the woman  
and grant of certificate of belongs, are to proceed as directed in Rules IV. and V. A  
membership. certificate of membership is, at the same time, to be granted  
to the man in the following form :

To *Monthly Meeting of Friends.*  
*Dear Friends,*

We have been informed by , a member of this meeting, that he has an intention of marriage with a member of your meeting; we appoint and to take the needful care respecting publication, &c., on receiving due information of your reception of the declaration of the parties, and are, with love,

Proceedings  
in the  
Monthly  
Meeting to  
which the  
woman  
belongs.

VII. The parties are next to lay before the Monthly Meeting to which the woman belongs, a joint declaration, in writing, of their intentions of marriage, as prescribed in Rule I., accompanied by the needful consent of parents or guardians, as the case may be, as in Rule II.; and also the man's certificate of membership. The men's meeting is to inform the women's meeting of the reception of the declaration of the parties, as directed by Rule III., and the latter is to make an appointment of two women Friends for the purpose pointed out in Rule IV. The men's meeting is also to appoint two Friends, who are to have publication made in the meeting to which the woman belongs: and they are also, without delay, to notify the reception of the declaration of the parties to the Friends named in the certificate of membership granted by the Monthly Meeting to which the man belongs, in order that publication may be

forthwith made in his particular meeting, as required in Rule IV.

VIII. The Monthly Meeting to which the man belongs, Certificate of clearness on receiving a report of publication, &c., as indicated in Rule V., is, in case nothing has arisen to obstruct, to grant a certificate of clearness on behalf of the man, which is to be produced to the Monthly Meeting to which the woman belongs, before liberty for solemnizing the marriage is granted by it; this certificate is to be in the following form:

•  $T_0$

### *Monthly Meeting of Friends.*

*Dear Friends,*

We hereby inform you that due care has been taken by us in relation to the intended marriage of member of this meeting, with a member of yours, and no objection arising, we leave him at liberty to proceed in the same: and requesting to be informed by you in usual course when the marriage is accomplished, we are, with love,

*Your friends.*

**IX.** The Monthly Meeting to which the woman belongs, on receiving the above mentioned certificate of clearness, and also a report from the two Friends appointed by it, that they have attended to the subject of their appointment, as directed in Rule VII., and that nothing has arisen to obstruct, is to grant liberty to the parties to solemnize their marriage; and the women's meeting is to be informed of this conclusion.

*When one or both of the parties are not in membership.*

Certificate  
that the  
parties  
make pro-  
fession with  
Friends.

X. In all cases of intended marriage, where either or both of the parties shall not be in membership, but shall profess with Friends and attend our meetings for worship, the man shall produce, or forward to the meeting to which, if a member, he shall belong, or within the limits of which, if not a member, he shall reside, a certificate on behalf of the party, or of each of the parties (as the case may be) not in membership, in the following form, signed by two Friends, both of whom shall be members, and one of them either an elder or overseer in the Monthly Meeting, within the limits of which the person to whom the certificate relates shall reside, or clerk of the same Monthly Meeting. Where the person to whom the certificate relates shall be a woman, one of the persons signing the same may be a woman Friend in any of the stations above specified.

Form of  
certificate  
in such  
cases.

*We, the undersigned A. B. and C. D., hereby certify that we are acquainted with E. F., of , who is desirous of being married according to the usages of the Society of Friends; and that is a person professing with Friends, an attender of our Meetings for Worship, and we believe, of orderly life and conversation.*

*A. B., Elder or Overseer in [or Clerk of] Monthly Meeting.*

*C. D., Member of Monthly Meeting.*

*Witness to the signature of A. B.*

G. H.

*Witness to the signature of C. D.*

I. K.

Their names  
ought to be  
on the list  
of such.

XI. In order to entitle a person to such certificate before mentioned, it is desirable that his or her name sh~~ould~~ have been, for some months, on the list kept in ea~~ch~~

Monthly Meeting of those in profession with us, though not in membership.

XII. Subject to the production of such certificate or certificates (as the case may be), the proceedings in relation to all marriages coming within the present regulations, shall be conducted throughout according to the existing rules, in the same manner as if the person or persons so professing with us were a member or members of the Monthly Meeting, or respective Monthly Meetings within the limits of which he, she, or they, respectively, reside. Where, however, the parties reside within the same Monthly Meeting, the certificate or certificates produced under the preceding rule, is or are to be sent, together with the usual information of the intended marriage, to the women's Monthly Meeting; and where the parties reside within different Monthly Meetings, the allusion to membership, in the notification and certificate to be sent from one of such Monthly Meetings to the other, [see Rule VI.] is to be altered; the expression "*a person professing with us and an attender of our meetings for worship, residing within the limits of . . . . . Monthly Meeting,*" being introduced in lieu of such allusion to membership, wherever the case shall require it. The notification should also be accompanied by the certificate or certificates, entitling the party or parties not in membership to be married according to our usages.

XIII. Marriages under these circumstances are not to confer on the contracting parties, or on their children, any rights of membership.

XIV. A woman who is a member, marrying a man not in membership who resides within another Monthly Meeting, is not to become a member of such other Monthly Meeting, without the usual certificate of removal.

No right of  
membership  
confferred.  
  
Certificate  
of removal  
for a woman  
Friend so  
married.

*General Regulations.*

When one  
of the par-  
ties resides  
in Great  
Britain.

Certificate  
and regis-  
ters.

Time and  
place.

The solemn-  
ization of  
marriage.

Certificate  
to be signed.

XV. In case of proceedings in relation to marriage by one of our members before a meeting in Great Britain, the Monthly Meeting to which he belongs is to take care that the proceedings in his case, and the documents issued, are in conformity to the rules of the Yearly Meeting in London.

XVI. Monthly Meetings are to make a suitable appointment of Friends, to take the needful care that the certificate and the registers\* of the marriage be properly filled up, and duly signed and witnessed; they are to make a report to the next Monthly Meeting that this appointment has been attended to.

XVII. Marriages are to be solemnized at the usual weekday meeting, and at the meeting-house to which the woman belongs, unless leave be obtained of the woman's Monthly Meeting to solemnize the marriage in some other meeting-house, with the consent of the Friends of such other meeting; and this meeting directs that no marriage shall take place at a meeting-house in which a meeting for worship is not usually held.

XVIII. After the meeting has been held a seasonable time, the parties are to stand up, and taking each other by the hand, to declare in an audible and solemn manner to the following effect: the man first, viz. *Friends, I take C. D. to be my wife, promising, through divine assistance, to be unto her a loving and faithful husband, until it shall please the Lord by death to separate us:* and then the woman, in like manner, *Friends, I take A. B. to be my husband, promising, through divine assistance, to be unto him a loving and faithful wife, until it shall please the Lord by death to separate us.*

XIX. A certificate in the following form of words, is then

to be signed by the parties, the man first, and then the woman with her maiden or widow name; and after it shall be signed by a few of those present, as witnesses, it is to be audibly read; and such other persons present at the marriage as think proper, may sign after the conclusion of the meeting.

*Whereas A. B., of , son of J. B., of , in the of H. D. of , in the of , and M. his wife, having declared their intention of taking each other in marriage to the Monthly Meeting of the religious Society of Friends, commonly called Quakers, of in the of , the proceedings of the said A. B. and C. D. after due inquiry, were allowed by the said meeting, their intention having been published in the meetings to which they respectively belong, and they appearing clear of all others, and having consent of parents [or guardians, as the case may be]. Now these are to certify, that for the accomplishing of their said marriage, this day of the month, in the year of our Lord one thousand eight hundred and , they the said A. B. and C. D. appeared at a public meeting for worship of the aforesaid people, in their meeting-house in [or at] and he the said A. B. taking the said C. D. by the hand, declared as followeth : And the said C. D. did then and there, in the said assembly, declare as followeth : And the said A. B. and C. D. as a further confirmation thereof, did then and there to these presents set their hands.*

A. B.

C. D.

*And we who were present at the aforesaid marriage, have also subscribed our names as witnesses thereunto, the day and year above written.*

**Notification of marriage.** XX. If the man be a member of a different Monthly Meeting from that to which the woman belongs, when the report is made to the Monthly Meeting of which the latter was a member, that the said marriage has been solemnized, a notification in the following form is to be sent to the Monthly Meeting to which the man belongs; and the said meeting, on receiving such notification, is desired in every case to enter on its minutes a copy thereof.

**Form of notification.** *The Monthly Meeting of                   is hereby informed, that  
the marriage between A. B. and C. D. was solemnized in  
Friends' Meeting-house at                   in the county of  
the                   day of                   Month, 18  
Signed in and on behalf of                   Monthly Meeting  
held at                   the                   of                   Month, 18  
E. F., Clerk.*

**Advice to those about to marry.** XXI. It is recommended that the committees appointed by the men's and women's Monthly Meetings, should pay a joint visit to the parties intending marriage, and read to them the advice issued by this meeting, unless circumstances should render such a visit inconvenient; and this meeting desires to encourage well concerned Friends to avail themselves of these opportunities to give such further kind and Christian counsel as they may believe suitable to the occasion: and the men Friends are likewise, in case there may be issue by a former marriage or marriages, to give advice that no arrangements or settlements be made which would prevent justice being done to such issue.

*Advice to be read to Friends intending marriage, in accordance with the recommendation in the foregoing minute.*

Marriage, being a divine ordinance, is honorable, and ought not to be entered into unadvisedly or lightly, but discreetly, soberly, and in the fear of the Lord, with due consideration of the relative duties of husband and wife, as set forth in the Holy Scriptures.\* It is a state wherein the Christian virtues of meekness, gentleness, and mutual forbearance, find their appropriate exercise; and the fulness of the Divine blessing bestowed on it, can only be partaken of by those who, having taken up the cross of Christ, and thus experienced their wills and affections to be subjected and purified, are truly united to each other in Him as their holy Head.

We are taught by the grace of God to live soberly, righteously and godly in this present world; it is therefore highly incumbent on all Friends concerned in the conducting of marriage, to mind this blessed teaching; so that whatever we do, whether we eat, drink, marry, or give in marriage, all may be done to the glory of God, as was the concern of the primitive Christians, and of our faithful predecessors in their time. And in order that neither any of us, nor our posterity may degenerate in this weighty concern of marriage, from the pious and self-denying example of the primitive Christians, and of our faithful predecessors, by going into the vain customs, fashions, and extravagant practices, out of which they were led by the Spirit of Truth, we tenderly advise all, both old and young, that they avoid such things, that they indulge not in finery or excess of apparel, make not large or costly entertainments, and invite not

\* See Ephes. v. also 1 Pet. iii.

*Advice to Friends intending marriage.*

unnecessary guests,—all which tend to draw away the mind from a state of humility and watchfulness, and are at variance with the simplicity and moderation becoming those who profess to be the followers of our Lord Jesus Christ.

We tenderly advise those Friends who are about entering into the solemn contract of marriage, to come in an orderly manner to the meeting at the time appointed, and there seek to have their minds gathered into a state of reverent waiting upon God, and impressed with a just sense of the weight of the engagement they are about entering into; that they avoid standing up too hastily, without a due regard to the solemnity of the occasion—waiting until the certificate be produced; that they speak deliberately and audibly; and that, at the conclusion of the meeting, they depart in a solid and orderly manner.

Finally, dear friends, it is our earnest desire that not only in these important matters, but in all other respects, our marriages may be conducted consistently with the sobriety and good order becoming a Christian society, and that the parties concerned, being mindful of their duty to the Almighty, and His glory therein, may derive a blessing from Him whose blessing maketh truly rich, and addeth no sorrow with it. D. 1808.—1848.

**ARRANGEMENTS CONSEQUENT ON THE MARRIAGE AND REGISTRATION ACTS.**

*Mainte-nance of our rules com-mended.*

This meeting having had under its consideration the subject of marriage, in connexion with the alterations made in the law by the Marriage Act for Ireland, passed in the session of Parliament of 1844, thinks it right afresh to commend to the vigilant care of Monthly Meetings, the due maintenance of our rules relating to marriage. D. 1848.

The following regulations, which are rendered necessary in consequence of the provisions of the Marriage Acts, are to be carefully attended to in all cases of proceedings in regard to marriage: and Monthly Meetings are desired to take due care, that the enactments of the law, as comprised in these instructions, shall be strictly adhered to. D. 1848.  
—1864.

The Marriage Act for Ireland, (7 and 8 Victoria, cap. 81,) which has since been amended by the 26 Vic., cap. 27, expressly provides, sec. 12, "that the Society of Friends, commonly called Quakers, may continue to contract and solemnize marriage, according to the usages of the said Society; and every such marriage shall be deemed good in law, provided that the parties to such marriage be both of the said Society;"\* provided also that notice to the registrar shall have been given, and the registrar's certificate shall have issued in manner provided" by said Act. It is therefore necessary, that our regulations or usages in regard to marriage should be strictly adhered to.

I. "One of the parties" is to "give notice" of the intended marriage, "under his or her hand," "to the registrar" "of the district within which the parties shall have dwelt for not less than seven days then next preceding; or, if the parties dwell in the districts of different registrars, the like notice is to be given to the registrar of *each* district." The notice or notices should be given *at least* twenty-one days before the Monthly Meeting at which the parties are likely to be cleared for marriage, so as to allow time for the issuing of the registrar's certificate, and for its production at the Monthly Meeting, as hereinafter directed. Printed forms for notices, as prescribed by the 26 Vic., cap. 27, sec. 2, are provided at the registrar's; he is entitled to a fee of one

\* The Act 23 Vict. cap. 18, allows marriages to be celebrated in our meetings when the parties make profession with us, even though neither of them be a member.

shilling for entering the same. The registrar is directed by the act to send by post, not later than the day after receipt of the notice, a copy thereof to the registering officer of the Society of Friends within whose district the marriage is to take place; and he is also required to preserve all such notices, and to enter them in a book kept by him; which notice book is to be open to inspection without charge.

*Granting of registrar's certificate.* II. After the expiration of twenty-one days from the day of the entry of the foregoing notice, the registrar, at the request of the party by whom the notice was given, is to issue under his hand a certificate of the date of giving the notice, and the several particulars thereof. Where the parties reside within different districts, (as before stated,) a separate certificate must be obtained from each registrar. The registrar is entitled to a fee of one shilling for every such certificate. If the marriage should not take place within three calendar months after the entry of the notice or notices, such notice or notices become void; and all the proceedings above described, namely, the giving of the notice or notices, the entry thereof and the issue of the certificate or certificates, must be gone through again. The certificate or certificates, thus obtained, must be delivered, previously to the marriage, to the registering officer of the Monthly Meeting within the limits of which the marriage is to be solemnized.

*Monthly Meetings not to liberate parties for marriage until the registrar's certificate is produced.* III. In order to secure due compliance with the foregoing legislative provisions, (without the observance of which the marriage will be illegal,) this meeting directs the Monthly Meeting of which the woman is a member, not to clear the parties for marriage, unless the certificate of the registrar, or certificates (as the case may be,) shall have been produced to it, and a record of their having been so produced is to be made.\* The said meeting is also to take due

\* When the parties are members of different monthly meetings, it is not necessary to produce the Registrar's certificates to that of which the man is a member.

care, that such certificate or certificates be delivered, (as above directed) previously to the marriage, to its own registering officer, accompanied by information that the parties are cleared accordingly; and as he is the person to register the marriage, it is desirable that he should, if practicable, be present thereat.\*

IV. An Act (the 19 & 20 Vic., cap. 119), the operation of which is specially confined to England, provides that when a marriage is intended to take place there, without licence, and one of the parties resides in Ireland, a notice in the form *here used*, and a certificate issued in pursuance thereof, shall be as valid and effectual for authorizing the solemnization of the marriage in England, as the usual notice to and certificate from, a superintendent Registrar in England would be. But no corresponding provision exists with reference to marriages intended to take place in Ireland between parties one of whom resides in England, and in this case, it is essential for both to reside, for a period of not less than seven days, within a registrar's district or districts in this country, as mentioned in Rule I. p. 267.

V. In every Monthly Meeting a suitable Friend is to be appointed to register all marriages that may be solemnized within the limits of such meeting. The importance of the duties of this office renders it necessary that it should be kept constantly filled by a person fully competent to act therein, according to the provisions of the law, and who may not be likely to be interrupted in the performance of his duties by absence from home or other causes. On every fresh appointment of such Friend, (who, according to the Marriage Act for Ireland, 7 & 8 Vic. cap. 81, is designated *a registering officer of the Society of Friends,*) Monthly

\* It is not necessary under the Marriage Act that our meeting-houses should be registered for the solemnization of marriages; although this registration is required by the 6th Geo. I., cap. 5, as being places of worship.

Meetings are to take care to report, without delay, by minute signed by the clerk, his name and address to the recording clerk of the Society in Dublin, who is required by the Act to certify the same in writing to the Registrar-General in Dublin. The requisite marriage register books, and printed forms for certified copies thereof, are furnished from the office of the Registrar-General.

Registration of the marriage. VI. The Act directs, that "as soon as conveniently may be after the solemnization of" a marriage, the registering officer of the Monthly Meeting, within the limits of which it has been solemnized, "shall register, or cause to be registered, in duplicate," in two of the books supplied to him, "the several particulars relating to that marriage;" and "such registering officer, whether he shall, or shall not be present at such marriage, shall satisfy himself that the proceedings in relation thereto, have been conformable to the usages of the Society;" "and every such entry shall be signed by the said registering officer, and by the parties married, and by two witnesses."

Registration to be made at the time: VII. In order to fulfil these requisitions of the Act, this meeting recommends that the entry in the register books be made and signed on the day on which the marriage is solemnized. Should the registering officer be unavoidably absent at the time of the solemnization of the marriage, care must be taken that the entries be, notwithstanding, duly made and signed by the parties and witnesses; and the registering officer, having satisfied himself of the regularity of the proceedings, is afterwards to add his signature. It will be

And to be reported to the Monthly Meeting. proper that the friends appointed under Rule XVI. page 262, should report to the Monthly Meeting the due registration of the marriage. If any case should occur attended with circumstances not specifically alluded to here, the arrangements necessary to accomplish the object of the due registration of a marriage, must be left to the care and discretion of the Monthly Meetings, and of the Friends appointed to attend to

the registration of the marriage, as well as of the other parties concerned.

VIII. The registering officer, having received the certificates of notice, as well as the minute of the woman's Monthly Meeting informing him that the parties are cleared for marriage, (as directed by Rule III. p. 268) is, after the solemnization of the marriage, to register, or cause to be registered, the several particulars in his duplicate register books, according to the following form:—

#### MARRIAGE REGISTER.

No.	When Married.	Name and Surname.	Age.	Condition.	Rank or Profession.	Residence at time of Marriage.	Father's Name and Surname.	Rank or Profession of Father.	Form of register.
1	1st of 4th mo. 1845.	John Roe Mary Lee	Of full age. Minor.	Widower Spinster	Farmer —	Cork, Co. of Cork. Ardee, Co. of Louth.	James Roe John Lee	Farmer. Grocer.	

Married in the Friends' Meeting-house at  
according to the usage of the Society of Friends.

A. B. Registering Officer.

This marriage was solemnized { John Roe } in the presence of us { C. D.  
between us { Mary Lee } E. F.

IX. In filling up the registers, great care must be used that no error be committed. It is recommended that the several names and particulars to be registered, be written down distinctly on a separate paper, previously to their being entered in the registers, in order to secure greater accuracy. On the discovery of an error in an entry, the registering officer is required by the Act, within one calendar month after such discovery, in the presence of the parties married, or in case of their death or absence, in the presence of the registrar and of two other witnesses, (who are respectively to attest the same,) to correct the error "by entry in the margin of the duplicate register books, without any altera-

Provision  
as to cor-  
recting an  
error in the  
entry.

No alteration of the original entry;" and he is to sign the marginal entry, and add thereto the date when the correction was made. (See section 76 of the Act). In general, the several particulars of a marriage register should correspond with those of the certificate of notice. Penalties are imposed by the Act for careless and wilful injury or loss of registers. The Act directs, that when the duplicate register-books are filled, one of them is to be delivered to the registrar of the district, and the other is to remain under the care of Friends, and be kept with their other records.\*

Quarterly returns to be made.

X. Every registering officer is required to make a quarterly return to the registrar of the district, in the First, Fourth, Seventh and Tenth months, of certified copies of the entries of marriages which have been registered by him in the three calendar months preceding ; or, if no marriage have been registered by him in that period, a certificate that such is the case. Blank forms for these certified copies are supplied from the register-office. In the event of an error having been made in the original entry in the duplicate register books, and corrected as provided by Rule IX., the certified copy is to show the erroneous entry and the marginal correction, and if the registering officer should have made the quarterly return before the error was discovered, he is to make a separate certified copy of the erroneous entry and of the marginal correction, and to transmit it as before. The registering officer is required to allow searches to be made "at all reasonable times," of any register-book in his keeping, and to give a certified copy of any entry in the same. For these searches and certificates, he is empowered to claim certain fees specified in the Act.

\* The Registrars of Monthly Meetings are to transmit quarterly to the Recording Clerk in Dublin certified copies of the registers of any marriages which may have taken place in their respective Monthly Meetings.—See Rule VI., p. 275.

## SECTION XV.

## **REGULATIONS FOR RECORDING BIRTHS AND DEATHS.**

I. Every Monthly Meeting is recommended to appoint one or more Friends to give out Birth notes and Burial notes. Such notes are to be in the following forms respectively :—

### *Birth Note.*

Signed, (c)

- (a) Here add the description, as 'Grocer,' 'Merchant,' &c.  
 (b) Here insert "a son"—"a daughter"—"two sons," &c. as the case may be.  
 (c) To be signed here by the parent or some other friend of the child.

**NOTE.**—If there be more than one child at a birth, each child is to be mentioned in the birth note in the order of birth.

*Burial Note.*

*Form of  
burial note.* *To the Grave-maker at Friends' Burial Ground at  
in the Parish of                  in the                  of  
Make a grave for the interment of the body of  
of                  in the Parish of                  in the  
of                  , who died the                  of                  Month,  
One Thousand Eight Hundred and                  , aged  
about                  . Said interment is intended to take place  
on the                  of the                  Month, 18                  , at  
o'clock, in the                  noon.*

*Signed, (a)*

*Dated the                  day of the                  Month, 18  
The body above mentioned was buried the                  day  
of the                  Month, 18*

*Witness, (b)*

*Read and entered at                  Monthly }  
Meeting of the Society of Friends, held at                  }  
the                  day of the                  Month, 18                  Clerk.*

*Recording  
of births  
and burials:* II. Birth notes in duplicate are to be produced to the Monthly Meeting in which the child is entitled to membership, and burial notes in duplicate to that within the limits of which the interment took place. They are to be read, and a record made of their having been presented, and then delivered to the registrar of the Monthly Meeting.

(a) To be signed by the Friend appointed to give out Burial Notes.

(b) To be signed here by a relation or friend of the deceased, who is cognizant of the fact.

III. Every Monthly Meeting is to appoint a Friend as Monthly registrar of births and deaths. He is to fill up the registers Meetings to appoint registrars. from the birth and burial notes, after they have passed the registrars. Monthly Meeting, according to the following forms:

*Registry of Births.*

No.	When born.	Where born.	Name.	Son or Daughter.	Names of Parents.	Residence.	Description of Father.	Forms of registry.

*Registry of Deaths.*

No.	When died.	Name.	Age.	Residence.	Description.	When buried.	Where buried.

IV. No error that happens to be made in a register is to be erased, but it is to be corrected by drawing a line through it, so as to leave it legible; and what should have been written is to be inserted near it, and it is to be authenticated by the registrar's initials.

V. Although burials are to be registered in the Monthly Meeting in which the burial ground is situated, yet, if the deceased was not a member of that Monthly Meeting, the burial note in duplicate is to be afterwards forwarded to the Monthly Meeting to which the deceased did belong; to be registered there also.

VI. This Meeting having, in the year 1858, concluded to keep a general registry of all births, marriages and deaths in our religious Society, and which was commenced the 1st of First-month, 1859, the registrars of Monthly Meetings are directed to transmit quarterly to the Recording Clerk in Dublin, the duplicate copies of all birth and burial notes which have been registered by their respective Monthly Meetings.

Registration of births of children who are not members: VII. Children who have not a birth-right to membership in our religious Society may be registered upon application made for this purpose. In such case it is to be stated on the birth note and in the register that such children are not entitled to membership. In the case of the burial of any person who was not a member, a similar course is to be observed.

Annual appointment to examine registries. VIII. Every Monthly Meeting is recommended to make an annual appointment to examine into the correctness of the registries made during the year.

#### PUBLIC REGISTRATION OF BIRTHS AND DEATHS.

General registration. IX. The Legislature having deemed "it expedient that a complete system of registration of births and deaths should be established in Ireland, as in other parts of the United Kingdom," an act (26 Vic. c. 11) to effect these objects was passed in 1863, and came into operation on the 1st of First-month, 1864. It is therefore necessary for our members to comply with the following regulations.

##### *Births.*

Notice of birth to be given to Registrar. 1. In the case of a birth, notice thereof shall be given, by the parent or parents, or the occupier of the house in which to his or her knowledge such birth took place, or the nurse, or any person present at such birth, within *twenty-one days* next after such birth, to the registrar of the district within which it took place: (sec. 31). The non-compliance with this regulation subjects the person who is bound to give this notice to a penalty of 20s.: (sec. 60). This notice may be given by post: (sec. 63.)

Mode of registration. 2. The parents or other of the persons above specified shall, within *three months* after such birth, as required by the registrar, "attend personally at some dispensary station or

vaccination station within the registrar's district" where the Mode of birth occurred, "or otherwise at the place of residence of registration. such parents or person," to give the registrar the needful information; and the registrar is required to make an entry in the public registry of the name of the child, and of other particulars which are to be registered,\* and such registry is to be signed by the person giving the information: (secs. 31 and 42). Non-compliance with the above regulations subjects the defaulter to a penalty of 40s.: (sec. 61).

#### *Deaths.*

1. In the case of a death, "some person present at the Notice of death, or in attendance during the last illness," or the given to occupier, or "if the occupier be the person who shall have Registrar. died," then some inmate of the house in which such death took place, shall, within *seven days* after such death, give notice thereof, by post or otherwise, to the registrar of the district within which it took place: (sec. 36). Non-compliance with this regulation subjects the person who is bound to give notice to a penalty of 20s.: (sec. 60).

2. One of the persons above specified, "or if such death Mode of shall not have taken place within a house, then any person registration. present at such death, or having a knowledge of the circumstances," shall, on the registrar's requisition, within *fourteen days* after such death, "attend personally at some dispensary district or vaccination station within the registrar's district, or otherwise at the place of residence of such person, and give" information to the registrar of such particulars as are required to be registered touching such death,† and shall

\* Date and place of birth, name and sex of child; name, surname and address of father; name, surname and maiden name of mother; rank or profession of father; date of registry; signature, qualification and address of informant; and signature of registrar.

† Date and place of death, name, surname, sex, condition, age last birth day, rank, profession or occupation, certified cause of death, and duration of illness; signature, qualification and residence of informant; date of registering, and signature of registrar.

**Mode of registration.** sign the registry in the presence of the registrar: (secs. 36 and 42). Omitting to attend subjects the person liable to a penalty of 40s.: (sec. 61).

**NOTE.**—A certified copy of the register of any birth or death may be obtained at the office of the Registrar General in Dublin on the payment of 2s. 6d. (sec. 50), and such certificate, stamped with the Seal of the General Register Office, is admissible as evidence in all parts of the British dominions: (sec. 5).

## SECTION XVI.

## REMOVALS.

WE feel it our concern to advise Friends to use due deliberation before they remove themselves and their families from the places of their residence, particularly into situations remote from Friends; it having been observed, that the dissolving of old, and the forming of new connexions, have, in many instances, been attended with effects prejudicial to a growth in the truth and the service thereof, both in the heads and the younger branches of families; especially where the inclination to such removals hath originated in worldly motives. And as the growth and establishment of children in a religious life and conversation, being the most interesting, ought to be the principal engagement of the minds of parents, we desire that in putting them forward in a way of life, the probable effect it may have on their minds may be the chief object in view. We recommend Friends, both young and old, in these cases to give close attention to the pointings of divine wisdom, and also timely to consult experienced friends, previously to their resolving to change their situation. L. 1784.—1861. D. 1808.—1864.

1  
Caution respecting change of residence.

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*Rules respecting Removals.*

I. All Friends removing from one Monthly Meeting to Certificates. another, are to have certificates from the Monthly Meeting of which they are members, recommending them to that into the compass of which they are removed: and it is obviously

Certificates of importance, that such recommendation should take place without any unnecessary delay, in order that the individuals may come under the early notice and oversight of the meeting within the district of which they are residing. If on removal, any Friend does not himself apply for a certificate the Monthly Meeting from which he is removed is to recommend him without such application. In case this should be omitted for the space of three months, the Monthly Meeting into which such Friend is removed is at liberty to apply for a certificate; and any Monthly Meeting to which an application of this kind shall be made is to comply therewith, or assign sufficient reasons for not doing so.

Inquiry. II. Before issuing a certificate of removal, Monthly Meetings are, except in the case of a young person under or about the age of sixteen years, to make a suitable appointment of Friends, for the purpose of inquiry respecting the conduct of the person removing. Such inquiry is also to extend to the situation of the party with respect to pecuniary circumstances, so that care may be effectually taken not to proceed to a recommendation, if the individual removing has disreputably omitted to discharge, or to make proper arrangements relative to, his just debts.

III. After inquiry made agreeably to the last preceding rule, and report thereon, the Monthly Meeting, unless anything appear in the conduct (including that which relates to pecuniary engagements) of the person removing to require its notice of him as a delinquent, shall proceed to issue a certificate of removal on his behalf.

1. Such certificate, if for a single person, should be in the following form :—

To

### *Monthly Meeting of Friends.*

*Dear Friends,*

*A. B., a member of this Meeting, has removed to (a)*

(a) Here insert the residence of the person removed.

*in the compass of yours, and, upon inquiry made relative to his conduct and respecting debts, nothing appears to prevent the issuing of a certificate on his behalf, we therefore recommend him to your Christian care, and remain with love,*

Your friends.

If the certificate be for a female, add,

Signed in and on behalf of the Women's Monthly  
**Meeting,** E. F. Clerk.

2. A wife is to be included in the same certificate as her husband; children under the age of sixteen years, or about that age, (at the discretion of Monthly Meetings,) are, on removal with their parents, to be also recommended without separate certificates.

In the case of a wife, and of children, as thus pointed out, the certificate should assume this form:

*A. B., and C. his Wife, members of this meeting, have removed to (a) in the compass of yours, and upon inquiry made relative to their conduct and respecting debts, nothing appears to prevent the issuing of a certificate on their behalf, we therefore recommend them to your Christian care, with their children, D., E., F., &c., and remain, &c.*

3. For a young person under the age of sixteen years, or for a young person about that age, (at the discretion of Monthly Meetings,) who in consequence of separately removing or from any other

(a) Here insert the residence of the persons removed.

**Form for a young person.** cause, is the sole subject of a certificate, the following form may suffice :—

*A. B., a minor, a member of this meeting, has removed to (a), in the compass of yours, and nothing appears to prevent the issuing of a certificate on his behalf, we therefore recommend him to your Christian care, and remain, &c.*

**Signature.** 4. The signature of the clerk or clerks, is to be considered as sufficiently authenticating a certificate.

**Regulations as to the removal of ministers and elders.** IV. If a Friend, on whose behalf a certificate is issued, be an acknowledged minister, information thereof is to be included in the certificate; and in the case of a woman Friend in the station of minister being removed by marriage, information of her being in that station is to be communicated by minute. The same course is to be pursued in the case of an elder, if the removal be into another Monthly Meeting within the limits of the same Quarterly Meeting.

**As to certificates to or from America.** V. If a certificate be addressed to any Monthly Meeting in America, it is to be transmitted to the Yearly Meeting's Committee, in order to be forwarded thereby through the appointed correspondents: and no Monthly Meeting is to accept a certificate from America, reaching them through any other medium than that of the regular correspondents, unless it shall have been previously submitted to the Yearly Meeting's Committee.

**Australian Meetings for discipline.** VI. The Yearly Meeting of London having recognized the meetings recently established in Tasmania, Victoria, and South Australia, as regularly constituted Meetings for Discipline, said meetings have thereby become constituent parts of that Yearly Meeting. Our Monthly Meetings are accordingly directed, as far as practicable, to issue certificates of removal for such of their members as may become resi-

(a) Here insert the residence of the person removed.

dent within the recognized bounds of these meetings, and to receive certificates of removal from any of the said meetings for such of their members as may remove to reside in this country. Certificates issued in this country are to be sent for transmission to the recording clerk of the Society in Dublin.

VII. All certificates are to be registered both by the Certificates  
Monthly Meetings granting and receiving the same. to be regis-  
tered.

VIII. On receiving certificates, Monthly Meetings are to appoint two or more Friends to visit the persons recommended. This, it should be borne in mind, will furnish occasion for encouraging the appearances of good, as well as of advising against those of a contrary tendency; and may be the introduction to an acquaintance fruitful of future advantage—an advantage which may in an especial manner prove a blessing to such of the younger part of our Society as are placed in exposed situations, if they should thus obtain the kind and watchful care and counsel of judicious friends.

IX. On accepting a certificate, either upon receiving the Acknow-  
ledgments.  
report of such a visit or previously, an acknowledgment  
is to be transmitted to the Monthly Meeting which issued  
it, in the following form:—

To *Monthly Meeting of Friends.*  
*Dear Friends,*

*To*                   *Monthly Meeting of Friends.*

### We hereby

We hereby inform you of our acceptance, this day, of  
your certificate on behalf of dated the  
of Month, 18

X. If a Monthly Meeting to which a certificate is delivered, shall find that the person certified is not resident within its district, it may forward the certificate to any other Monthly Meeting, within the compass of which he

Certificates does reside, informing the recommending Monthly Meeting to be re-turned in certain cases. thereof. But if this be not done, or if, on any ground, the Monthly Meeting to which a certificate is delivered, shall deem the same improper to be accepted, it shall return such certificate to the Monthly Meeting issuing it, and state the reason. Such return and statement to be made, at the latest, from the second Monthly Meeting after that at which the certificate has been delivered, or acceptance at such second Monthly Meeting to be inferred.

Acceptance of certificate is final. XI. Upon the acceptance of a certificate, either by acknowledgment or inference, as aforesaid, the person certified becomes a member of the accepting Monthly Meeting in all respects. L. 1860. D. 1864.

## SECTION XVII.

## ARBITRATION.

ADVISED that all Friends do keep out of differences; that one Friend go not to law with another. And it being considered in this meeting, that it is inconvenient and of bad consequence for friends to be forward in going to law; advised, that all Friends be careful to avoid it with all persons, as much as may be, and endeavour and labour to live at peace with all men; for we are called to peace, and to be a peaceable people. D. 1677—1807.

It is advised that, in all cases of controversy and difference, the persons concerned therein either speedily compose the difference between themselves, or make choice of some impartial friends to determine the same. L. 1692.—1833.  
D. 1864.

Let Friends everywhere be careful that all differences about outward things be speedily composed, either between themselves, or by arbitrators; and it would be well that Friends were at all times ready to submit their differences, even with persons not of our religious persuasion, to arbitration, rather than to contend at law. “Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him.”  
L. 1737.—1833.

It is the advice of this meeting, that persons differing about outward things do, as little as may be, trouble ministering Friends with being arbitrators in such cases. L. 1697.

Ministers  
not to be  
troubled in  
such cases.

*General Regulations.*

5

Those who refuse to arbitrate to be dealt with.

I. If any Friend shall refuse speedily to end a difference in which he is a party concerned, or to refer it as before advised, or shall fail to appoint an arbitrator within the period of one month after notice in writing so to do has been given him by the overseers or other Friends who have given advice on the subject, they being of opinion that such case of difference should be referred to arbitration, and having unavailingly endeavoured to effect the same, the case should then be reported to the Monthly Meeting to which the Friend belongs; and, if such meeting is also of the judgment that the case ought to be so referred, and the Friend shall still refuse to refer it, or fail to appoint an arbitrator without further delay, the Monthly Meeting, after the exercise of due care, and with a just regard to the interests of all parties, is to express its disunity with his conduct, and may proceed to disown him as a member of our Society.

Those who refuse to submit to an award to be dealt with.

II. When cases of difference are referred, and judgment and award are made, signed and given thereupon, the parties concerned are to stand to and perform the said award; and, if any one shall refuse so to do, the Monthly Meeting to which such person belongs, upon notice thereof to them given, shall admonish him thereunto; and if, after admonition, he persist to refuse, the meeting may then proceed to disownment.

Those who have agreed to act as arbitrators, and afterwards draw back, are to be dealt with.

III. If any Friends that shall be chosen to hear and determine any difference (after they have accepted thereof, and the parties differing have become bound to stand to their determination) shall decline and refuse to stand and act as arbitrators, the person or persons so refusing are to be required to give the reasons of their refusal unto the Monthly Meeting to which they belong; and, if that meeting shall not esteem those reasons sufficient justly to excuse them, the meeting is to press them to stand to what they have accepted;

and if, after such admonition, they shall continue to refuse to stand as arbitrators, the meeting may proceed to disown them, or either of them, as members of our Society.

IV. This meeting concludes, with respect to the appointing of arbitrators in cases of differences between Friends, that a person or persons, not of our religious Society, may be chosen to the office, if both parties unite in agreeing thereto. It is, however, the judgment of this meeting, that the long-established practice of confining the choice to Friends should, as much as circumstances will admit, be still observed.

V. Whereas cases may arise, in which it may be needful for proceedings at law to be taken, each Quarterly Meeting is desired to appoint a committee, with power to grant, in its discretion, permission to proceed at law or in equity, as the case may appear to require.

VI. If, however, any members of our Society, after having contracted debts or otherwise become legally responsible, should prove so unworthy as to remove themselves, or to remove or appropriate property or effects, or to act in any other way inconsistent with justice and fair dealing, permission in writing to take legal proceedings may be granted by any two members of one of the before-mentioned committees, after having together heard the circumstances of the case, and being unitedly satisfied that it is one which does not admit of delay.

VII. It is the sense and judgment of this meeting that, if any member of our Society shall arrest, sue, or implead at law any other member thereof, except under permission granted as provided in the two preceding regulations, such person ought to be dealt with for the same by the meeting to which he belongs; and if he shall not give satisfaction to the meeting for such his disorderly proceeding, that then he may be disowned by the meeting. Or, if the party so sued or arrested, taking with him, or, if under confinement, sending, one or two Friends to the person who goes to law, shall complain thereof, the said person shall be required immediately to stay

proceedings; and, if he does not comply with such requisition, the Monthly Meeting to which he belongs may disown him, if the case require it.

These rules  
not to be  
binding on  
trustees or  
executors.

VIII. This meeting is of the judgment, that the rules for the settlement of differences about property are not to be considered as binding upon trustees or executors acting for others, in the performance of their duties as such; nor upon any Friends acting on behalf of, and so as to incur a legal responsibility to, persons not of our religious Society.

As to cases  
of defama-  
tion.

IX. Matters of defamation are not subjects to be arbitrated, until the defamation is proved, as well as the fact that some injury is sustained by the defamed in his trade or property; and in that case the damage should be submitted to arbitration. L. 1697.—1860. D. 1864.

*Rules for the conducting of arbitrations.*

Mode of  
procedure.

X. Each party having chosen one or two indifferent impartial and judicious friends, those so chosen are to agree upon a third, or a fifth friend (unless the other parties first agree in the nomination) whose name is to be inserted with the others in the bonds of arbitration, or other written agreement.

XI. The arbitrators so appointed, or the majority of them, are to fix the time and place of their meeting.

XII. The arbitrators are not to consider themselves as advocates for the party by whom they are chosen, but as men whose incumbent duty it is to judge righteously, fearing the Lord. They are to shun all previous information respecting the case, that they may not become biased in their judgments before they hear both parties together.

XIII. The parties are to enter into written engagements,

or bonds in the usual form if either of them require it, to abide by the award of the arbitrators, or a majority of them, to be made in a limited time.

XIV. Every meeting of the arbitrators is to be made known to the parties concerned, until they have been fully heard; nor are there to be any separate, private meetings between some of the arbitrators, or with one party separate from the other, on the business referred to them; and no representation of the case of one party, either by writing or otherwise, is to be admitted, without its being fully made known to the other, and, if required, a copy is to be delivered to the other party.

XV. The arbitrators are to hear both parties fully, in the presence of each other, whilst either hath any fresh matter to offer, until a certain time to be limited by the arbitrators. Let no evidence or witness be withheld or rejected.

XVI. If there should appear to the arbitrators, or to one or more of them, to be any doubtful point of law, the majority of them are to agree upon a case, and to consult counsel thereupon. The arbitrators are not required to express in the award the reasons for their decision. One writing of the award is to be delivered to each party.

XVII. Arbitrators are to propose to the parties that they should give an acknowledgment in writing, before the award be made, that they have been fully and fairly heard. L. 1782.

—1833. D. 1864.

## SECTION XVIII.

## APPEALS.

*General counsel.* DEAR friends, in the spirit of the Gospel, which breathes peace on earth and good will to all men, labour to maintain the discipline of the church, wherein you will be favoured with wisdom to determine the affairs that may come before you, and be instrumental to prevent appeals coming to this meeting. L. 1736. D. 1864.

## RULES FOR THE CONDUCTING OF APPEALS.

*Appeals to Quarterly Meetings.*

A member aggrieved may appeal by the decision of any Monthly Meeting given against him\*, to Quarterly Meeting. he may appeal to the Quarterly Meeting of which the said

Monthly Meeting forms a part. Notice is to be given in writing to the Monthly Meeting of such intended appeal, within three months after such decision is communicated by or on behalf of such meeting to the party concerned; or if, because the party could not be found, or by reason of his having left the kingdom, the decision has not been so communicated, then within two years, at the farthest, after the issuing of it.

Time for bringing appeal. II. The appeal is to be brought to the first or second Quarterly Meeting which occurs after the Monthly Meeting

\* [or herself, her, &c.,] persons of both sexes having equal right of appeal.

immediately succeeding that at which the notice, above-men-  
tioned, has been given. In the notice, the appellant shall  
specify to which of the two he means to present his appeal.  
If he has made choice of the first, and circumstances should  
arise to prevent him from pursuing his intention, he shall be  
at liberty to bring the appeal to the second Quarterly Meet-  
ing, provided that previously thereto he renew his notice to  
the Monthly Meeting. The Monthly Meeting receiving  
notice of appeal as first-mentioned, shall appoint respondents  
to act on its behalf, and shall inform the appellant that an  
appointment has been made. A copy of the minute appoint-  
ing the respondents shall be sent to the Quarterly Meeting.

III. The appeal, in writing, and sealed up, shall be delivered to the clerk for the time being, soon after the representatives are called over, with an endorsement simply specifying the appellant, his assistant or assistants, (if any are intended,) the meeting appealed against, and that appealed to. The endorsement shall be read, and also the minute of the Monthly Meeting appointing respondents to act on its behalf.

IV. The Quarterly Meeting shall then proceed to nominate a committee to hear and judge of the appeal, to consist of not less than eight, nor more than twelve disinterested Friends, members of the Monthly Meetings not appealed against, the appellant and the assistant or assistants of the appellant, and the respondents, having withdrawn previously to such nomination. No member of a Monthly Meeting appealed against, is to be at liberty to take any part in nominating the committee of the Quarterly Meeting.

V. After the nomination has taken place, the appellant and respondents shall be called in, the names of the proposed committee shall be read in their presence, and each party shall be allowed, (after having had the opportunity, if desired, of withdrawing a short time for consultation,) to object to any of the committee, not exceeding three. In objecting,

no cause shall be assigned. The places of the Friends who have been thus objected to, shall be supplied by a fresh nomination; which nomination shall be final.

*Quarterly Meeting to fix time for hearing.*

VI. The appointment of the committee being completed, the Quarterly Meeting shall fix a time and place for its meeting, of which due notice shall be given to the parties concerned. On the principle of the importance of promoting the speedy settlement of differences, the time shall be as early as can with convenience be chosen.

*To be fully and fairly heard.*

VII. The committee, when met, shall open and read the appeal in the presence of the appellant and respondents; the appellant shall then be heard in support of his appeal, and afterwards the respondents in reply, in the presence of each other, until both parties have been fully and fairly heard; after which the parties shall withdraw previously to the deliberation on the case by the committee.

*Decision of the committee to be reported in writing.*

VIII. When, in the committee, the whole or the greater part of the members present have agreed in a judgment on the case, a report in writing shall be prepared, which is to be signed, as the report of the committee, by those so uniting in judgment. If the members so present, as above, are equally divided in judgment, the report shall be in favor of the appealing party. They shall not be expected to assign any reasons for the judgment expressed in their report; and it is recommended that the purport of it be simply the confirming or annulling of the decision of the Monthly Meeting.

*Each party to have notice.*

IX. The committee shall give notice in writing to both parties of the time when it is intended to deliver in their report; which is to be at an adjournment of the Quarterly Meeting, or at the Quarterly Meeting next in course.

*Decision final, if signed by three-fourths of committee.*

X. The report of the committee shall be read in the Quarterly Meeting, in the presence of both parties, if they incline to attend; and the judgment of the committee shall be adopted as that of the Quarterly Meeting, and be recorded as such, provided it be signed by three-fourths of the committee. If

it be not signed by three-fourths of the committee, the Quarterly Meeting, or the party against whom it is given, may require the case to be heard in the meeting at large.

XI. Whenever an appeal comes to be heard in the Quarterly Meeting itself, the following regulations are to be observed:

*First*—The appeal is to be read in the presence of both parties, and the appellant shall then be heard in support of the same, and afterwards the respondents in reply, in the presence of each other, until both parties have been fully and fairly heard.

*Second*—In stating and replying, no persons are to be permitted to speak to the case but those who, as or for the appellant, and as respondents, are immediately concerned in the appeal; except that any Friend, not being a member of a Monthly Meeting concerned in the appeal, who may apprehend it proper for a question to be put to either party, shall have the liberty of doing so, if approved by the clerk.

*Third*—After the parties immediately concerned in the appeal have withdrawn, no member of a meeting concerned therein shall be permitted to speak on the subject.

*Fourth*—When the meeting has come to a conclusion on the case, its decision shall be entered on the minutes, and then the parties shall be invited to come in again and hear it read.

XII.—In all cases, a copy of the minute of the Quarterly Meeting recording its decision in the case shall be sent to each party.

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#### *Appeals to the Yearly Meeting.*

XIII. If any person shall think himself injured or aggrieved by the judgment of any Quarterly Meeting given

A member  
may appeal  
to Yearly  
Meeting.

Notice of appeal to be in writing. against him, he may appeal from such judgment to the Yearly Meeting; in which case, notice, in writing, of his intention to appeal, is to be given by him, not later than to the second Quarterly Meeting after that at which such judgment has been recorded.

Respondents.

XIV. A Quarterly Meeting receiving such notice shall appoint respondents to act on its behalf, and shall inform the appellant that such appointment has been made. A copy of the minute of the Quarterly Meeting appointing the respondents shall be forwarded to the Yearly Meeting.

Time for bringing appeal.

XV. If any person, having given notice of his intention of appealing, is prevented from bringing his appeal to the Yearly Meeting immediately succeeding such notice, he may continue his appeal to the next following Yearly Meeting, on renewing his notice in writing to the meeting appealed against, at least three months preceding the second Yearly Meeting. In this case, however, the appeal shall not be received, unless satisfactory reasons for the delay be stated to the Yearly Meeting, or to its committee on the appeal.

Appeal to be delivered to Clerk before close of first sitting.

XVI. The appeal, in writing, and sealed up, is to be delivered to the clerk for the time being, before the close of the first sitting of the Yearly Meeting, with an endorsement simply specifying the appellant, his assistant or assistants, (if any are intended,) the meeting appealed against, and that appealed to. The endorsement shall be read, and also the minute of the Quarterly Meeting appointing respondents to act on its behalf.

Nomination of committee.

XVII. The appeal having been delivered in, the representatives of the Quarterly Meetings not appealed against shall meet before the close of the first day of the Yearly Meeting; if the number of such attending the Yearly Meeting shall not amount to thirty, the Yearly Meeting shall, at its first sitting, appoint other suitable Friends, members of the same Quarterly Meetings, to unite with the representatives in this matter, so that the number shall not be less

than thirty. The members of the Quarterly Meeting appealed against are not to take any part in this nomination. The representatives, with such addition to their number as may be thus made, shall proceed, when met, to nominate from amongst themselves a committee of twelve Friends to hear and judge of the appeal.

XVIII. After the nomination has taken place, the appellant and respondents shall be called in, the names of the proposed committee shall be read in their presence, and each party shall be allowed, (after having had the opportunity, if desired, of withdrawing a short time for consultation,) to object to any of the committee not exceeding three respectively; but shall not assign any cause for such objection; after which they shall withdraw. If any of the committee be so objected to, they shall be set aside, and their places supplied from the other Friends present; and any or all of those nominated in the stead of others first selected and set aside, as above-mentioned, shall themselves be liable to be objected to by either party, in which case a further nomination to supply their places shall be made in like manner as before; but this third nomination shall be final.

XIX. The committee thus nominated shall be reported to the Yearly Meeting at its second or third sitting, when the appeal shall be delivered to the committee in order to be proceeded on.

XX. All appeals shall be opened and read in the presence of the appellant and respondents. In case an appeal shall be found to relate to matters of faith and doctrine, the committee shall, without proceeding further, report accordingly to the Yearly Meeting; that the said meeting may decide whether to proceed to hear the appeal in the meeting itself, or to refer it again to the committee.

XXI. In all appeals heard by a committee of the Yearly Meeting, the appellant shall, after the appeal has been read, be heard in support thereof; and afterwards the respondents

in reply, in the presence of each other, until both parties have been fully and fairly heard; after which the parties shall withdraw previously to the deliberation of the committee on the case.

Decision of committee to be reported in writing.

**XXII.** When in the committee the whole or greater part of the members present have agreed in a judgment on the case, a report in writing shall be prepared, which is to be signed, as the report of the committee, by those so uniting in judgment. If the members are equally divided in judgment, the report shall be in favor of the party originally appealing. The committee shall not be expected to assign any reasons for the judgment expressed in their report, and it is recommended that the purport of it be simply the confirming or annulling of the decision of the Quarterly Meeting.

Each party to have notice.

**XXIII.** The committee shall give notice in writing to both parties of the time when it is intended to deliver in their report.

Decision final except in appeals relating to faith and doctrine.

**XXIV.** The report of the committee shall be read in the Yearly Meeting, in the presence of both parties, if they incline to attend; and, except when the circumstance occurs which forms the subject of Rule XXV., and with the exception also of such appeals relating to faith and doctrine as may come to be opened in the Yearly Meeting, the judgment expressed in any such report shall be recorded as the decision of the Yearly Meeting in the case.

Result if report be not signed by three-fourths of committee.

**XXV.** If, in the case of an appeal not relating to faith and doctrine in which the disownment of an individual is involved, the report of the committee, confirmatory of the disownment, be signed by less than three-fourths of its members, the appellant is to be reinstated in membership.

In appeal relating to faith and doctrine party decided against may object, &c.

**XXVI.** The report of any committee expressing a judgment on the merits of an appeal relating to faith and doctrine, may be objected to by the party against whom it is given, and such party may require the case to be heard in the Yearly Meeting at large.

XXVII. Whenever an appeal relating to faith and doctrine comes to be heard in the Yearly Meeting itself, the following regulations are to be observed:

*First*—The appeal is to be read in the presence of both parties, and the appellant shall then be heard in support of the same, and afterwards the respondents in reply, in the presence of each other, until both parties have been fully and fairly heard.

*Second*—In stating and replying, no persons are to be permitted to speak on the case but those who, as or for the appellant, and as respondents, or as original appellant, are immediately concerned in the appeal; except that any Friend, (not being a member of the Quarterly Meeting concerned in the appeal,) who may apprehend it proper for a question to be put to either party, shall have the liberty of so doing, if approved by the clerk.

*Third*—The parties immediately concerned in the appeal shall withdraw previously to the deliberation on the case by the meeting; and after they have so withdrawn, or during their absence in consequence of any prior withdrawing, no member of a meeting concerned in the appeal is to be allowed to speak on the subject.

*Fourth*—When the meeting has come to a conclusion in the case, its decision shall be entered on the minutes, and then the parties shall be invited to come in again, and hear it read.

XXVIII. In every case, a copy of the minute of the Yearly Meeting, recording its decision thereon, shall be sent to each party.

XXIX. Should two or more appeals be made to the same Yearly Meeting, the meeting shall exercise its discretion in referring both or all to the representatives at the same time, or withholding any of them to a future sitting of the meet-

Regulations  
if appeal be  
heard in  
Yearly  
Meeting  
itself.

Copy of  
minute to  
be sent to  
each party.

In case of  
two appeals,  
Meeting to  
exercise its  
discretion.

ing ; yet so as that a judgment shall be come to, in all cases, before the conclusion of the Yearly Meeting.

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*General Rules relating to Appeals both to Quarterly Meetings and to the Yearly Meeting.*

Form of notice of appeal

XXX. The notice to be given to any Monthly or Quarterly Meeting of an intended appeal, shall be according to the following form, or in words to the like effect:

*To the Monthly [or Quarterly] Meeting of      to be held  
at                          the                day of      Month, 18   .*

*I hereby give notice, that I intend to appeal to the  
Quarterly Meeting of      [or to the Yearly Meeting] to  
to be held at [or in]      the      day of      Month, 18   ,  
against your decision in my case.*

A. B.

NOTE.—By inserting the date, this form is adapted either to an original notice of appeal, or to a renewed notice.

Parties not to digress into irrelevant matter.

XXXI. If either of the parties concerned in an appeal, when stating or replying to the case, shall digress into irrelevant matter, it is recommended that the committee or meeting before which the appeal is brought, do, through the medium of the clerk, stop such proceeding, and require that the subject of the appeal be kept to. And no member of a committee or meeting by which any appeal is heard, is to express in the presence of the parties any opinion on the subject or subjects at issue.

Case of a member of appeal com-

XXXII. If any member of a committee on an appeal be prevented attending during any part of the time in which the case is proceeded in by the appellant and respondents,

he cannot afterwards unite with the rest, either in the further <sup>mittee being absent at any time.</sup> hearing of the case, or in the deliberation upon it, unless with the previous consent of the appellant and respondents.

XXXIII. Any person that may think himself, or any meeting that may deem itself, aggrieved, not observing the foregoing regulations, shall lose the right of appeal. And if an appellant shall print an appeal, or any matter relating thereto, or cause to be printed, or be in any way accessory to the printing of the same, such appeal shall not be received by the Quarterly or Yearly Meeting. And if any Monthly or Quarterly Meeting appealed against, or the respondents appointed on its behalf, shall print, or cause to be printed, or be in any way accessory to the printing of any matter respecting an appeal, such respondents and their constituent meeting, shall be precluded from being heard in defence of the judgment appealed against; the effect of which (provided the appellant has proceeded regularly) shall be a reversal of such judgment.

XXXIV. The foregoing rules and regulations shall apply to any meeting which shall consider itself injured or aggrieved by the decision of any other meeting.

XXXV. An appellant shall be allowed to avail himself, throughout the course of prosecuting his appeal, of the aid of one or two members of our Society, in speaking on the case on his behalf, or in otherwise assisting him, or in conducting the appeal in his stead; but the appellant is not to be himself absent, unless from some reasonable cause approved by the committee or meeting hearing the appeal.

XXXVI. The respondents on behalf of a Quarterly Meeting, in any case of appeal from a Monthly Meeting, in which an individual is concerned as original appellant, shall be accompanied by such individual, if he incline to attend; who, so attending, shall have an equal right with them of being heard. If, in the committee of the Yearly Meeting, the decision should be against such respondents, and they

should be willing to submit to such decision, the original appellant shall, nevertheless, have such a right as appellants possess under Rule XXVI., of requiring that the matter be opened in the meeting; in which case, such person shall appear in the character of appellant, and the Friends appointed by the Monthly Meeting in that of respondents.

No second appeal to be received in the same case.

XXXVII. No appeal that has been determined by the Yearly Meeting shall be received a second time.

NOTE.—The Yearly Meeting of Ireland admits that appeals may be against its judgment to the Yearly Meeting in London, in matters of faith or doctrine.

## SECTION XIX.

## TRUST PROPERTY.

It is desired that Friends may be mindful to have their meeting-houses registered at the quarter sessions, as the law directs.\* D. 1719. 1 Meeting-houses to registered

Whenever the number of trustees for any real or personal property is reduced, by death or otherwise, to two at least, care should be taken by the Monthly or Quarterly Meetings that additional or other trustees be speedily appointed; and that the trust-premises be legally vested, by proper deeds, in such trustees, and the trusts thereof declared. D. 1864. 2 Trustees.

Care is to be particularly taken that all title-deeds and writings, relating to meeting-houses, burial-grounds, and trust property of any kind held for the use of any part of the Society, as well as all deeds and records relative to donations and legacies, be deposited in a place of security, free from damp, and from danger by fire; and that the custody of them be entrusted to two or more Friends appointed for the purpose. It is suggested that the title-deeds of such property situate within the limits of any one Quarterly Meeting, (where not placed already in such a place of security,) and also all records of the Society not at present in use, be deposited (under the direction of the said meeting) in a secure and suitable, and, as far as practicable, a central place; in order that it may be more generally known where they are to be met with. 3 Care respecting custody of deeds, &c

\* See 6th Geo. I. cap. 5.

**4** Monthly Meetings are to take care that a correct account of the nature of all trusts, with the names of the trustees of such real or personal property as they are entrusted with or entitled to, be recorded in a book kept for that purpose; in which should be inserted the place of deposit of the title-deeds of such property. In all cases of legacies or donations, copies of the wills, or of the clauses of the wills, with the date of probate, and of the deeds of gift, are, as far as practicable, to be procured, and carefully recorded in the said book. L. 1861. D. 1864.

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**5** Accounts to be kept of the application of legacies and donations. Monthly Meetings are to exercise due care that all legacies and donations be properly secured and duly applied, according to the directions of the testators and donors; and, in order that the appropriation of these, as well as of all other trust funds under the care of Monthly Meetings, may be duly attended to, distinct accounts are to be regularly kept of the receipts and expenditure thereof; which accounts are to be annually examined by the Monthly Meeting or a committee appointed by it. L. 1861. D. 1864.

**FINALLY**, brethren, farewell! May the aged in Christ be encouraged to keep the word of His patience, maintaining the watch, as servants in waiting; knowing Him, amidst the infirmities of their declining years, to lift them above every wave of discouragement, with the sweet assurance that God is the strength of their heart and their portion for ever. May the middle aged be stirred up to increasing diligence, earnestly seeking for a growth in the ever-blessed truth; calling often to remembrance the days of their early visitations, and the vows of their espousals; and ever be upon the watch against the benumbing, deadening influence of the earthly mind. Now is your time, dear friends, to acquit yourselves as good soldiers of Jesus Christ, and to prove your faithfulness to your Lord: let not the sun go down upon you before your work is done. "The night cometh when no man can work." And, beloved younger friends, our prayer to God for you is, that you may devote yourselves with all earnestness and fidelity to the service of your Lord and Redeemer; that all that you are, and all that you have, may be sanctified and dedicated to His use. And in the end, in the Lord's unmerited mercy, may it be given to all, through heartfelt subjection to the power of redeeming love, to have their part in the unspeakable blessedness of those who enter through the gates into the city of God and of the Lamb, to go no more out for ever. L. 1799.  
D. 1864.

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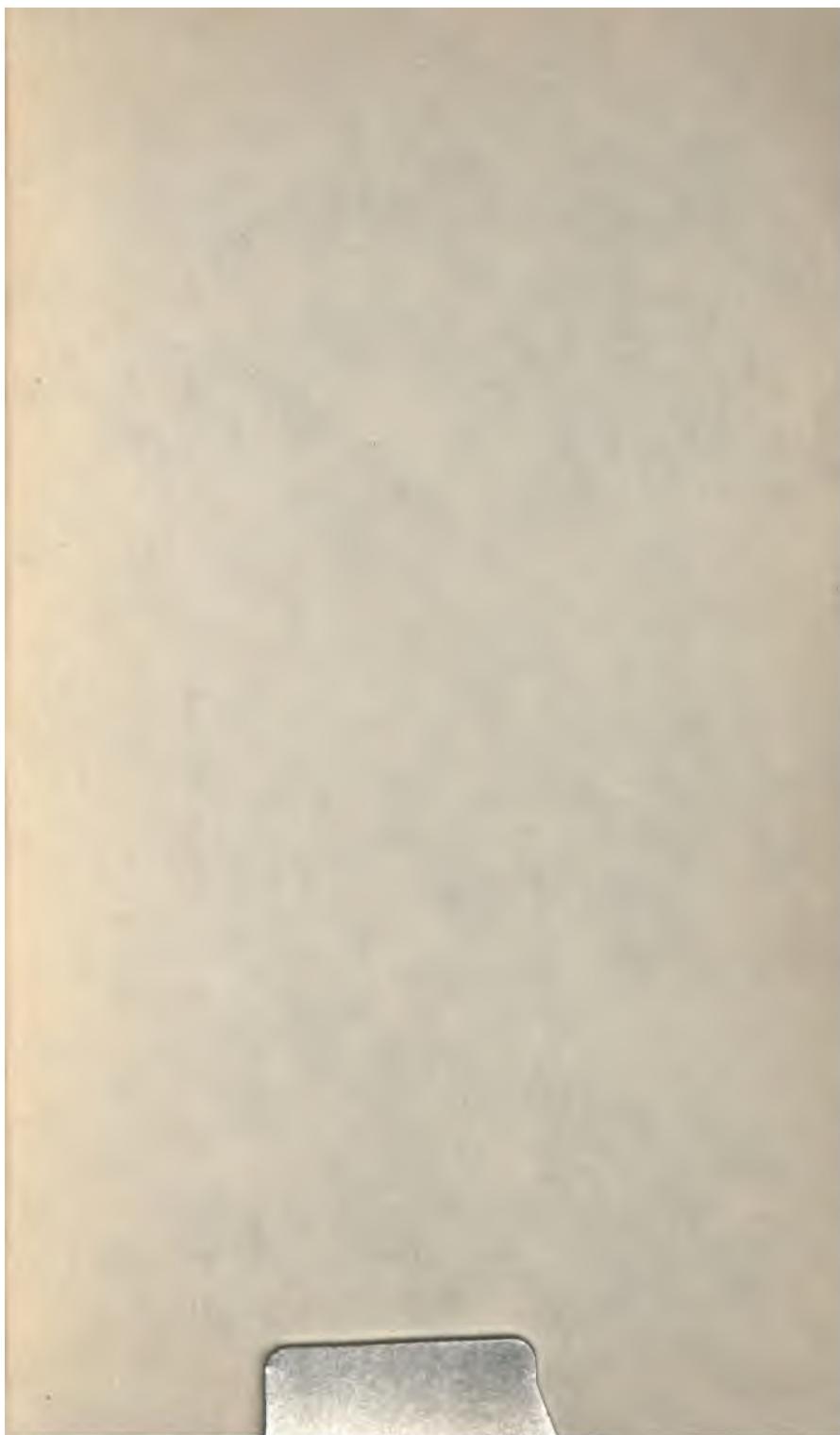
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